



1. g. 107.

THE EPISTLE. IV. I. T

clearly and sincerely preached and professed, then and there is moſte acceptable time and ſaluation, and moſte perillous time, daunger and damnation: moſte acceptable tyme and ſaluation for them that vnderſtande, beleue and profeſſe the ſame truly, and moſt perillous time, daunger and damnation, for them that neglecte, reſuſe or abuſe the ſame corruptly. For the one ſorte ſhall bee taken as children out of a Schoole too enioy their Fathers inheritance, the other ſhall bee taken as beaſts out of a paſture vntoo the day of ſlaughter. Thoſe that learne and folowe the will and wiſedome of God in the worde of God, ſhal be ſure as Gods childrẽ to haue al things neceſſarie and comfortable by Gods providence, and alſo to inherite Gods kingdome: and thoſe that feede their owne affections in fleſhly luſtes and in worldly vanities, ſhall bee taken as beaſtes from the paſture vntoo ſlaughter, from pleaſure and paſtime worldely, vnto payne and perdition eternally. Conſider therefore how Gods children learne by Gods worde written in holy Scripture for their learning, ſo as in reading or hearing of the ſame they ſeeke and finde comfort of conſcience, with ſuche meditation of the meaning therof,

THE EPISTLE.

thereof, as doo the dayly mortifie their carnall affections. All others do eyther vitiously refuse or corruptly abuse the woordes of God, ever feeding their carnall affections. I say, suche as refuse Gods worde do feede their affections in worldely vanities and fleshely lustes; and such as abuse Gods worde, do feed also their affections in some ceremoniall superstitions or hypocriticall abuse of Gods woordes. But Gods children bee all taught of God, so to vse the hearing, reading and meditation of Gods worde written in holy Scriptures by inspiration of God, taught also as the worde of faith, preached by ministers and preachers sent of God, that thereby Gods spirite dothe put good lawes into their minde, and write them in their heartes. And then they feling their myndes illuminated with the truth, and theirs hearts inflamed with the sincerity and simplicitie of Gods worde, may boldly and comfortably say that God of his owne good will hath begotten vs by the worde of truth, wee are now borne not of blood, not of the will of fleshe, nor of the will of man, but of God. VVee are now not in the fleshe, but in the spirite, bycause the spirite of God dwelleth in vs.

THE EPISTLE.

So then wee are nowe detters, not vnto the fleshe too lyue after the fleshe, but vnto the spirite. For if wee shoulde liue after the fleshe, wee shoulde die, but if wee mortifie the deedes of the bodye by the spirite, wee shall lyue. Therefore Gods children vse the hearing, reading, preaching and meditation of Gods woorde, not to feede, but to kill their carnall lustes.

All others, whether that they doo vterlye refuse, or else accepte and vse the woorde of God, yet they doo but feede carnall affections, through diuelishe illusions, eyther with worldely vanities and fleshely lustes evidently, or else with some abuse of Gods woorde colourably and corruptly.

Of this matter did I wryte a little Booke beyng at Geneva in the time of Queene Maries raigne, when I was there by diverse Englishe men mooued and requested too cause it too bee printed, and so then with a lyttle Preface I dyd sende many of those Bookes so printed, intoo this Realme of Englande.

And

THE EPISTLE.

And nowe finding none of those Bookes too be solde in anie place, but beeing of some desired too peruse one of them (whiche was founde in a freendes hande) and putte it too printing agayn, with some admonition meete for this tyme, I haue written this Epistle or Preface, aduertising and desiring all suche as will reade it, so to search the holie Scriptures, and their owne consciences, that they may see and take occasions to pittie and praye for them selues, for all men, and especially for the Queenes moste excellent Maiestie, and all those that bee in aucthoritie vnder her, that wee may liue a peaceable and quiet life, with godlynesse and honestie. And not too vse suche feeding of their owne affections, as causeth suspecting, enuying, mysliking, and mysreporting of others, especially of such as be in authoritie: for that of such thinges commonly commeth greate daunger, and the vtter overthrowe of the Church and Common wealth, with all vngodlinesse and iniquitie.

A.iiij.

And

THE EPISTLE

And seeing that the grace of God that bringeth salvation to all men, hath appeared, teaching vs, that wee forsaking vngodlinesse and worldly lustes, should liue soberly, righteously and godly in this presente worlde. Therefore lette vs not in feeding our owne worldly and fleshly affections prouoke God vnto ouerthrowe: but in learning and folowing the will and wisdom of God, reuealed and taught in Gods woordes by Gods grace, pray and desire God too preserve his and prosper our Church and common wealth with the good liuours of the same in Christ Iesu.

At London.

And

.iii. A

THO.

THOMAS LEVER VNTO

Englande wisheth grace, mercie and
peace of God in Christ.

WHEN as I did perceyue that my
presence and preaching in Englande,
should not muche profit, then did I take
a long iourney or pilgremage vnto holie places
voyde of Images, inhabited with good Sanctes
nowe liuing, whereas in prayer vnto God, studie
of the scriptures, and counselling with godly ter-
ned men, I did euer desire and seeke some way too
helpe my natieue countrie. And nowe truely if
any man or woman belonging vnto Englande,
and abyding there or elsewhere, will reade this
little Booke diligently, they shall see the way
howe too please God, too profit their countrie, too
discharge their duetie, too comforte their consci-
ences, and too turne all perillous Plagues intoo
plentifull prouision of all thinges necessarie and
conmodious for their countrie (beyng Christes
Charche) for themselves and for all theirs. Ther-
fore, o Englands, I an Englishe man enuying or
bating no person high or lowe, riche or poore, but
of charitie afore God wishing to euery one as too
my selfe, haue made, dedicate and sent this little
booke vnto thee, as a token to witnesse my will,
and acknowledge my duetie towards thee. God
grant that such thinges as bee well made and

A.v.

ment

OTIV THE VEPISTEE

ment for thee may be well taken and vsed of thee,
vnto Gods glorie, vntoo thy profit, and vntoo the
comfort of Christians in Christ.

For I take God to witnes that I doo not mean
or purpose to charge any maner of persons with
any faultes, or too threaten them with any pla-
gues, but such as their owne conscience shall force
them to finde in the lawes and commaundementes
of God, nor also too flatter any person in forging
fayned shiftes and refuges, but faithfully to teache
euery man that plaine way of godly bealthe and
welthe whiche is conteyned in the common creede,
in that fayth whiche the holic catholike Church
of Christe doth professe.

Therefore all my laboure in studie and prayer
for thee vntoo God is, that thou mayest learne to
see the dangers of thyne owne deservings by the
lawe of God, and to finde and take the right way
to gods sauing bealthe, welth, & kingdome by faith
in Christe. For euen as God did once driue his peo-
ple out of Egypt by many greuous railts to be al-
lured towarde the holy land by moste comforta-
ble promises: so dothe hee now by many dangers
drine thee from the wickednesse and vengeance in
this worlde, to be called and gayded by grace vn-
too all godly comfort and commodities in Chryste
lesu. Amen. So be it.

At Geneva 1556.

A Treatise of the way
from daunger of Sinne and ven-
geance in this wicked world, vnto
godlie wealth and saluation
in Chrifte.

Chapter. i.

*This time filleth the worlde full of dangerous
euils too drine men from the worlde, and most
comfortably offereth the beste way too all are
them vnto Chryst.*

THOU O Lord be mercifull vnto
vs, and blesse vs, & shewe
the light of his countenance
on vs, so that we may know
and keepe his way vnder
with speedy passage into hea-
uen. For now we both liue in wretchednesse,
in diuelishe darkenesse, and dangerous ven-
geance overflow the face of the whole erth,
to drine them from desire and loue of earth-
lie things. Now is the way, the truthe and
the life prouided of God, and profered vnto
men, to allure, guide, & bring them through
all earthly dangers vnto heauenly ioyes.

Now

The right way

Nowe bee the euill dayes and perillous times: and nowe is the day of saluation, the acceptable time. For euen nowe God calleth most earnestly vnto men, seeing them in greatest dangers, offering them his exceeding mercies, saying: Come vnto me all ye that trauaile and be burdened, and I shall ease and refresh you. Come nowe when as I do call, walke nowe while ye haue light. Nowe is the world worthily condemned to bee utterly destroyed, because that lighte is come into the world, & men louing worldly darkenesse moze than godly light, doe refuse gods mercies, and prouoke Gods vengeance. Nowe is such calling and crying to enter with Chryst the bridegrome into the chamber of comfort, as throteth the doore by shutting vp of the gates of grace, against al them which will not come when as they bee called, but carrie to take their partes and portions with hypocrites in our marke darkenesse, which is for the Diuell and his angels provided. Nowe the prince of darkenesse knowing his time to bee shorte, doeth moste furiously rage to destroy man: and God therfore seeing man in greatest danger and necessitie, doth nowe most evidently offer

From Danger of sinne.

fer his sauing health vnto man, in the face
of Iesus Chryste his sonne. Not in the face
of Chrysts bodie, which is falsly figured in
colours & carnings, but in the face of Chrys-
tes connerlation and doctrine, whiche is so
truely, and clearly revealed in holie Scrip-
tures, that it can not be couered and hid fro
any mā, but alonly fro them, whose faith-
lesse vnderstanding & pzinced of this woꝛlde
hathe so blinded, that they can not noꝛ will
not beholde the clere light of the Gospell of
the gloꝛie of Chryste most comfortably shi-
ning vnto the saluation of man. For the
gracious goodnesse of God dothe appeare in
al his woꝛds, and woꝛks, howbeit towards
man sufficiently vnto saluation it can no
other wise be seene and perceiued, but by the
light of the gospel shewing y face of Chryste
God and man, the fauour and grace of God
towards man, in the wordes and doctrine of
Chryst Iesu, whiche is the way, the life and
the truth, which is by the gospel so shewed
and set forth befoze al men, as maketh most
to the shamefull confusion and bitter perdi-
tion of them that wil refuse it, and to the
exceeding comforte & assured saluation of
them that do receiue it. For the same soꝛte
of

The right way

of sins which caused sundrie plagues in sundry places afoze times, be altogether fully flowing into this wicked worlde at this time, and the same saluation that was promised vnto the fathers, witnessed by the lawe and the Prophetes, signified by sacrifices, sealed by sacraments, and shadowed in ceremonies afoze time: is now playnly and plentifully by the light of the Gospell, through power of gods spirit presented and profered vnto vs in this time. Wherefore to escape from vnder many dangers, and to come vnto great comforte, to walke in the way of saluation promised vnto the fathers, and performed vnto vs, shadowed in the lawe, and revealed in the Gospell, a man must not sleep in slothfulness vnder dangers, nor trust and stay in the signes and shadowes of sacrifices and ceremonies, nor in the letter of the lawe, nor in the persons of Prophets and preachers: but vse al these things as meanes to make him mindfull of Christ only, in whome by fayth man may ever finde and obtayne mercie and grace, help & comfort plentifully. For he that seletb by fayth howe that the Father hath given Christ his deere sonne to die for mā, he shal
finde

From Danger of sinne.

finde by experience, howe that God hath made, and doth guide and giue all creatures as is best for the necessitie & commoditie of man. And as the wonderfull wisdom of god doth neuer make any prouisiō but such as is necessarie, so the great mercifull goodness of God doeth euer prouide sufficient succour for all them that be in danger of extremitie. Therfore God hath nowe sent the light of the gospell, so clearly and openly abolishing sinne, shadows and figures, as is sufficient to put away any manner of darkness, & as shoulde not haue bene necessarie, if god had not forescen vs to haue now come vnder many moe & greater dangers, at this our time, thā other men did in their times.

CHAP. II.

The light of the Gospell sheweth comfortable commodities in all things.



THE is but one way of saluation in Chryſt onely, and that hath euer ben at diuers times diuersly revealed, as God hath forſene to bee moſte expedient

blent and necessary. And this saluation can
not be gotten by mans woorkes, in keeping
of the lawe, but it is freely given by Gods
grace to the beleuers of the Gospell. The
righteousnesse of the lawe of God is so hea-
uie a yoke by reason of the infirmitie of
mans flesh, as no man is able too beare: the
glad tidings of the gospell of Christ by rea-
son of the grace of god be so cleere and com-
fortable vnto the saythfull, as causeth all
things to bee vnto them pleasant and profit-
table. So Abraham hearing and beleuing
the promise in his seed, which was the glad
tydings in Christ to come, felt no losse nor
lacke, neither of his native countrie & kni-
red from whence he was called, neither of
his deare sonne which was commaunded to
be sacrificed, but had great abundance of all
riches, with a sure promise of blessed suc-
cession, and large landes of possession, and
was by imputation of righteousness taken
and named to be the friende of God, and the
father of the saythful. So Adam whiche did
not by any abilitie of freewill perfectly obey
Gods commaundement to continue in the
pleasures of Paradise: did (by hearing and
beleuing the glad tidings that the seed of the
wo-

From Dainger of sinne.

Woman should breek the head of the Serpent) escape al danger of sinne and damnation,thozow al temptations, troubles and travels in this woꝛld, vnto ioy and gloꝛy euerlasting in the kingdome of God.

Here is an example in Adam at the first, shewing vnto all men that should come after foꝛ euer, that nothing is so good as that it may continue commodious and comfortable vnto man without sayth in Christ by the light of the Gospel, noꝛ nothing so euyl, but that it shall serue by the grace of God vnto the pꝛofit and plesure of them that beleue in Christ according to the gospel. Pꝛea the righteous lawe of God, which is a heauie yoke, charging man with moꝛe then he is able to beare, declaring sinne and woꝛking wꝛath, when it is separated from the gospel & sayth in Christe, bꝛingeth cursing, death and damnation vnto man: but being well vsed, to dꝛiue and foꝛce men vnto the comforte and perfectiō of the gospel by sayth in Christ, it is both holy and righteous in it self, and also good and profitable vnto man. Let vs therfoꝛe so abuse nothing, as it may dꝛawe and stay vs from saith in Christ and the libertie of his Gospel: but so rightely

The right way

use the law and al things, as they may best
furthor and bying vs vnto Christe and his
Gospell.

CHAP. III.

*A brieft exposition of the lawe: wherein any
man may learne to see and know himselfe.*



Thy first setting forth of the
lawe of God vnto man, so as in
wryting it should procede tho-
row out all the worlde, was in
wildernesse at the mounte Si-
nai, when as the Israelits (deliuered out of
Egypt thzough the red sea) were assembled
and stode round about the lower parts of y
mountaine and the Lorde vpon the moun-
taine in flaming fire, smoke, cloud, storme
and thunder, presently spake and sayd :

I am the Lord thy God,
O mortall man, consider with what re-
uerence, loue and diligence thou hearest,
remembrest, and regardest this lawe, then
pronounced of the eternall God, with such
terrible sightes and signes, and now con-
ueyed and commiended vnto thy eares, and
eyes

From Daunger of sinne.

eyes, by so many sounding voices and visible letters, as make every worde and losp enerie where most evident and present, to be seene and heard of thee, for the Lord thy God hath spoken & written these words, that they shall for ever by letters and voices be brought unto thine eares and eyes, in such sort as thou mayest ever heare and see, and shouldest take and keep the law of God, as a light commending the righteousness of God, and confounding the unrighteousnesse of man, and as a good tutor or scholemaster to bring man from all presumption of himself, towards a sure faith and trust in Christ. See therefore how wonderfully and how plainly the eternal God from the mount Sinai by infinite words and writings speaketh unto thee in all places at every time, O mortall man, saying: I am the Lord thy God. This shoulde with more thankefull reverence be heard and remembred of thee, than if all men would say and assure thee, that they be thy freindes, their golde thy good, their riches thy treasures, and that all which is theirs shoulde be thine. For God hath well assured thee of his godnesse.

Bij.

VVhich

The right way

Which brought thee out of the lande of Egypt, out of the house of bondage.

These wordes wel taken & applied unto vs, be of more waighty matter than is the stozie of the bare letter, spoken and referred to the Israelites only. For when as these two things, the stozie in the letter, and the mysterie in the full matter, be not separated in sunder, but ioyned together. When Pharao king of Egypt, is also (by signification) the Diuel, prince of darknesse. Their passage through the red Sea wherein their enemies were drowned, is also our regeneration in baptime, wherby our enemies be subdued, both fleshy lusts dayly mortified, and spirituall powers continually vanquished. Manna angels food as raine from the cloudes scattered amongst them, is also the true lively food of the worde of God, out of the hearts of the preachers plentifully poured amongst vs. Rivers of water running out of the stonie rock to refresh them, is also abundance of the spirite proceeding from the father and the sonne, to replenish vs, and many such matters so couered and closed vnder figures and shadows vnto them, as could scarce then be perceived, which be

From Danger of sinne.

all now without any strange colours of darke shadows plainly and plentifully ministered vnto vs. Therefore hearing or reading these wordes: I am the Lorde thy God which brought thee out of the lande of Egypt, out of the house of bondage. Knowe that the eternal God speaketh vnto thee, O mortal man, which was by thine own corrupt nature a childe of wrath, couered and kept in darknesse to serue in sinne vnder Satan, and art now, from thence by gods mercie and grace deliuered and brought into the householde of God as a Citizen with saintes to serue God in such holinesse and righteousnesse as is acceptable before him all the dayes of our life. For he is the Lord that hath all power and authoritie. He is thy God, that is, al gracious goodnesse with exceeding loue and fauour vnto thee, which sayeth:

Thou shalt haue none other Goddes before mee

Thou deliuered out of darkenesse of sin, and danger of damnation, to walke by the light of the truthe in the way of righteousnesse vnto eternall saluation: shalt haue, shalt honoure or serue, beleue or confesse,

B.iii,

with

The right way 17

with prayer, thanks or praise none other
Goddess, which bee all Idols, false formes
and fashions of creatures craftily counter-
fitted by diuelishe illusion in mans imagi-
nation, so that thou shalt not take any such
vanitie to be thy god: but mee, which am in-
deed of perfect and infinit being and power,
goodnesse and glorie, euen I onely am the
living God, and all others be no Goddess,
but vaine idols & wicked diuels. Therefore
I giue thee this commaundement as a doc-
trine and charge, for thee to flee from all e-
uils, dangers and damnation comming by
them, that thou mayst haue all good things
with life and saluation of me, onely. And
because althings at all times in euery place,
yea euen the very secreete thoughtes of the
heart, be euident afore my face. Therefore
euer be mindefull how by thought, word,
or dede, thou dost honour or dishonour me,
being euer in my presence, euen openly be-
fore my face.

Thou shalt not make vnto thy selfe any
grauen Image, nor the likenes of any thing
that is in heaven aboue, or in earth beneath,
nor in the water vnder the earth, thou shalt
not bow downe to them nor worship them.

For

From Danger of sinne.

For I the Lorde thy God am a gelous God, and visit the sinne of the fathers vppon the children, vntoo the third and fourth generation of them that hate mee, and shew mercie vntoo thousandes in them that loue mee and kepe my commaundements.

THOU, created and made by the infinit wisdome and goodnesse of God lyke vnto his image and likenesse truely in deed: shalt not make vnto thy selfe, shalt not deuise or abuse by the inuention and fantasie of man falsely framing in imagination any grauen image, nor the likenesse of any thing, any resemblaunce of creatures, counterfayted through caruings or coloures, in any matter, place or time. Thou shalt not bowe downe to them nor worship them, thou being the liuely image of god, created by gods wisdome vnto gods glozie, shalt not submit thy self to hono^r or reuerence counterfeted creatures carued or coloured by the craft of man, to satisfie the foolish fantasie of man, vnder p^retence or purpose to hono^r God, in p^referring the deuise of man vnto the wisdome of God, & a counterfeted resembling of a corruptible creature, vnto the liuely image of the eternall God. For I the Lorde,

B.iiij.

thy

The right way

thy God, the maker and louer of all things
truely created and made, & specially of thee
o man as most like vnto me & best beloued
of me, am a gelous God, am greuously of-
fended when my beautiful image and ami-
able creatures bee shamfully abused by thy
fowle fashioned fantasies. For albeit in thy
own conceit thine own work seemeth faire
vnto thee, yet in deed & truth afoze my face,
far fowler is that fashion of an eie which is
without all sight, than that which is much
bleared: and likewise that forme or figure
of face and body, which hath no life, no fee-
ling, nor no sense, is far fowler and worse
thā that which is full of al sicknesse & sores.
Thy idols which haue eyes and see not, ea-
res and heare not, be nothing like vnto my
creatures, which seem as they be, and be as
they seem, in forme and substance true and
perfit. Therefore I visit the synne, I reuenge
and punish the sinne of the fathers vpon the
children, proceeding from the elders in their
successors, vnto the thirde and fourth gene-
ration of them that hate mee, when as the
elders devise and giue, and their successors
take and followe occasion and ensample of
sinne against mee, especially when as they
so

From Danger of sinne.

so disdayne mine honoꝝ, abuse mine image,
and coꝛrupt my creature, as pꝛoueth plain-
ly that they hate mee, & deserue that I shoul-
d so punish them, and shewe mercie in thou-
sands, and bestowe my mercy in foꝛgiuing
the faults and bearing with the infirmities
of very many in long succession, of them
that loue mee, liking and allowing in their
heartes all my woꝛkes better than any of
their owne deuises, and kepe my comman-
dementes, alwayes readie and willing to do
oꝛ not to do any thing as they be taught &
bidden of me. **W**herfoze, O moꝛtall man,
sayth the eternall God concerning image-
rie, in the which is moze noysome poison of
counterfet coꝛruption, than aduileable pꝛo-
fit of true representation of my god creatu-
res purely and plentifully made and placed
euery where by mee, vnto my honour and
gloꝛie, and vnto thy comfoꝛte and commo-
dity, if thou do loue and not hate me, if thou
wouldest escape vengeance and purchase
mercie of mee, take heede and beware that
thou do not follow any subtile reason, craf-
tie inuention, oꝛ common custome, contra-
rie vnto this my commaundement.

Thou shalt not take the name of the Lorde

B.v.

God

The right way

thy God in vaine. For the Lorde will not holde him gilleſſe that taketh his name in vaine.

A man lacking light and bold of knowledge, the Lord thy God that can be resembled by nothing, nor named by any word according unto the worthineſſe of his glorious maiestie: and yet wil by many words and woꝝks notifie himſelfe vnto thee, as is for thy capacitie and commoditie, hee commaundeth and teacheth thee, with ſuche reuerent diligence to hearken vnto his word and regarde his woꝝkes, and ſuch his ordinarie meanes as may make, continue and increaſe in thee vnſayned feare and loue of him, by true knowledge and remembrance of him. Therefore, Thou ſhalt not take in vaine, without increaſe of honour vnto him and comforte vnto thee his name, in any of his woꝝdes or woꝝkes, eſpecially his holy ſcriptures, and godlie ſacraments. For the Lorde God, which by his woꝝdes and woꝝkes doth declare and witneſſe ſufficiently vnto all men anye trueth, wil not holde him gilleſſe, will not iudge him out of fault, or ſuffer him eſcape unplagued, that taketh his name in vaine; that taketh
and

From Danger of sinne.

And abuseth his holy woꝛde, god creature,
oꝛ blessed oꝛdinaunce, to couer oꝛ confirme
any lies and vanities, oꝛ else refuseth and
neglecteth the same, as not necessarie and
sufficient to teache, trie, and wytnesse any
godlie truthe and veritie, so as is most vnto
Gods honoꝛ and gloꝛie, and best foꝛ mans
comfoꝛte and commoditie. Therfoꝛe
man, being of thy selfe a shamefull lier, and
yet by Gods grace called and oꝛdayned vnto
the knowledge and witnesse of God and
of his truth, vnto his gloꝛie, and thy com-
foꝛte, with dreade, loue and reuerence, to
bring and keepe the knowledge of God and
his truthe amongst men, thou shalt search
in the holy scriptures, desire of god in faith-
full prayers, and declare, and witnesse in
time expedient the truthe of God in the
name of God. Foꝛ vpon all such as bee
leue blinde prophecies, oꝛ arrogant Astro-
nomers, that call vpon Diuels in coniu-
ring, oꝛ that abuse the name of God in
swearing, oꝛ that feare to professe the
truthe, haue hope in dissembling and lying,
will God bee reuenged, when as they by
strong illusion tolonght by the subtiltie of
Sathan, bee wonderously deceyued, for
bee

The right way

be worthily plagued and damned, because they would not receive the love of the truth that they might be saved.

Remember that thou kepe holy the Sabbath day. Sixe dayes shalt thou labour and do all that thou hast too do, but the seauenth is the sabboth of the Lorde thy God. In it thou shalt do no manner of worke, thou and thy sonne and thy daughter, and thy manservant and thy mayde servant, and thy cattell, and the stranger that is within thy gates. For in syxe dayes the Lorde made heaven and earth, the sea and all that in them is, and rested the seauenth day: wherefore the Lorde blessed the seauenth daye and halloved it.

A man banished out of pleasaunt Paradise for thy sinne, vnto painfull penance vpon earth, to eate there thy breade in the sweate of thy face all the dayes of thy life, and yet by the grace of God hauing prouided and graunted vnto thee for release, and reliefe, a holy sabboth of solace in the Lord thy God, now in all trauayle and laboures duely seruing thine owne necessitie, thou mayst and shouldest feele cheereful comfort in mindfull remembrance of keeping a holy

Sabb

From Danger of Sinne.

Sabboth vnto Gods glorie. And as the last day and ende of the weeke was the sabboth of the Iewes: so after all trouble and labours in this life to be ended by death, be- ginneeth rest and quietnesse in the Lorde eternally to continue without any ende or feare of death: and in euerie Chyristen con- gregation certaine times be appointed for all men to ceasse from bodily labours, that they may with moze quietnesse of mynde receiue moze spiritual comfort: yea, and euerie man priuately hath many iust occasi- ons of some rest and quietnesse after his la- bours and businesse. Being therfore that al painfull labours pertaine vnto penance de- serued by sinne of man, and al comfortable restes be gracious giftes of Gods goodnesse vnto the reliefe and release of mans misfe- ries. Remember that thou keepe holie the sabboth day, in thy painefull labours thou shalt continue, cheere and refresh thy self with comfortable remembrance of ghostlie rest and quietnesse. For six dayes shalt thou labour and do all thou hast to do, thou shalt with good courage in any labours to discharge thy duety continue at all times, but the sea- uenth day is the sabboth of the Lorde thy God

The ryght way

God, but then when as by any death, any
common ordinaunce, or by some singular
and peculiar occasion thou shalt of God be
dimitted from bodily businesse vnto spiri-
tuall rest and quietnesse, which time as the
last day of the weeke, and the ende of al thy
wozkes and businesse, thou shalt euer keep
holie, euer reserue & reserue wholly vnto
the Lorde thy god: In it thou shalt doe no
maner of worke, the shalt thou not be trou-
bled with worldly affaires, or bodilie busi-
nesse, but receyuing comfort and consolati-
on of the Lorde, render thanks and praise
with ioy and gladnesse of minde, for in re-
membryng to mortifie thy flesh with bodi-
lie labours vpon the worke dayes, thy mind
shal not be wearied, but well dysposed vnto
all charitable exercises and godly meditati-
ons vpon the holy day, vpon the day & time
graunted and given of god vnto thee, that
then thou refreshing thy mind in quiet god-
lie meditation, shouldest not burthen thy
bodie, or cumber thy conscience with world-
ly cares or businesse, then shalt thou leaue
of all such labours, thou and thy sonne and
thy daughter, and thy man seruante and thy
mayde seruant, and thy cattel, and the stran-
ger

From Danger of sinne.

ger that is within thy gates, as all that be,
longeth vnto thee, were made partakers of
punishment, when as thou was put to pe-
nance for sinne, so shall they all haue their
parte and portion of this rest and release
graciously giue to thy recreation & renoua-
tion. For in six dayes the Lord made heauen
and earth, the sea and all that in them is, for
the Lord that made al things, appointed al
other times for necessary woorks, and rested
the seauenth day, shewing by example that
a pleasaunt rest shoulde remaine after the
end of times consumed in labours. VVher-
fore the Lorde blessed the seauenth day and
hallowed it. VVherfore O man, the Lord
god hath blessed the time of his rest fro thy
labours, with most pleasant blessings, vnto al
creatures, & hallowed it in most acceptable
service vnto himself. VVherfore thou reme-
bring with diligence & dispatch of al world-
ly woorks in due time, to kepe al thy rest e-
uer wholly & holie vnto the Lord, that most
and best praise god, please other, & comfort
thine own conscience, according as thou hast
here example & commaundemēt of the Lord
God. So this manner of keeping of my sab-
boths is a sore tokē & signe that I the Lord
God

The ryght way

God do sanctifie thee with all, that thou hast
to kepe a continuall sabboth or continuall
quietnesse of conscience, seruing mee the
Lorde thy God in holynesse and righteous-
nesse all the dayes of thy life. As contra-
rywise the breaking or abusing of my sab-
baths is a certain signe that such as so do be
subiect to Satan the prince of this woꝛld,
euer labouryng with corruption of minde
and conscience to serue them selues in un-
godlinesse and wickednesse all the dayes of
their liues. So are not suche men sancti-
fied by me, but my sabbaths and all that
they haue of me, be polluted and abused by
them.

Honour thy Father and thy Mother, that
thy dayes may bee long in the lande whiche
the Lorde thy God giueth thee.

Because thou arte a childe of suche follie
and fraynesse, that thou canst not suffici-
ently prouide for thy selfe, nor charitably
liue in order and kepe company with other
but by the fatherly protection and prouision
of such as I the Lorde thy God of fatherly
affection towarde thee, haue placed in au-
thority ouer thee. Wherefore thou shalt with
all louing obedience and due payments ho-
nouring

From Danger of sinne.

nourishing them, obey and glorifie me, that thy dayes may bee long, that thou maist continue wth comforte, vnder the protection of them whose heartes alwayes be in the hande of the Lorde to maintaine and direct that power and authoritie which they haue of the Lorde, euer to correct, punish, or destroy euill doers, and to cherish, rewarde and defende them that do well, in the lands which the Lorde thy god giueth thee: in place or in places which the Lorde God of louing fauour towarde thee, will euer provide, so as he foreseth and knoweth be most meete and expedient for thee.

Thou shalt do no murther.

Thou thy selfe being a man, shalt in no wise by thought, word or deed commit anye suche euill, as in any wise hurtfull vnto the life of man, for the hurt of mans life, is the shedding of mans blood: and the shedding of mans blood vpon earth cryeth vnto God for vengeance to fall from heauen: & God which searcheth the heart, seeth al that lieth lurking in the minde: so that if there be in thy hart any hate of thy brother, thou art afore God a murtherer: yea, he is the cause of the death of man afore God, that lacketh

The right way

lacketh love to save the life of man vpon earth. Therfore that thou mayest keepe thy handes cleane from sheading of innocent bloude, and not be the cause and prouoker of vengeance to fall from heauē vpon earth, thou shalt do o2 wishe nothing that is euill vnto any man, but all that is good to the uttermost of thy power vnto euery man, according vnto the meaning of this commandement, giuen of god vnto man, for the preservation of man.

Thou shalt not commit adulterie.

Thou whome God hath created like vnto his pure image, and vnto whom he hath made a fellowe helper in like sort, to be coupled together in honourable matrimonie, for the godlie continuance of thy kinde in succession, shalt eyther keep thy self chaste in pure virginity, o2 else in sanctified matrimonie liue wyth thy yoke fellowe only: so that no filthie luste in thy hearte, loke of thine eye, o2 gesture in any parte of thy body, defile thy flesh with adulterie, with any manner of corruption contrary vnto the purenesse of godlie matrimonie. For al filthie lust coming of that seed which god hath created in nature, and sanctified in wedlock vnto

From danger of sinne.

unto the increase of mankinde, when as it is not disposed and bled in the holinesse of matrimonie, unto the blessing of succession, and the auoiding of fornication, then doth it unnaturally and vngodly defile, delude and drine bodie and minde of man to abuse, refuse, and bzeake godlie wedlocke unto the corruption, curse and perdition of man, his seede and succession. Wherefore thou shalt auoide all such vnnaturalnesse, such vngodlinesse, such corruption, curse and perdition, and kepe thy self pure in spirit, in soule and bodie, if thou kepe this comendement duly.

Thou shalt not steale.

Thou hauing of Gods gracious gift body and soule, which by reason of Gods plentifull prouision, can neuer bee utterly destitute of any thig necessary, shalt by no craft or crueltie, kepe or conuay from any man any thing that is his, according to law and equitie, or that should serue unto his comfort or reliefe, according to godly charitie. For as God the only Lord ouer al hath disposed and giue vnto al, seing & prouiding best for euery mans necessitie, so should euery man be best content to yeld himself vnto gods ordinance & prouidence, not willing or seeking

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any

The right way

any profit or pleasure unto him self, by breaking the ordinance, and refusing the providence of God, in getting any thing uncharitably from man. Therefore to avoyde the danger of despising Gods ordinance and providence, and to live in the lawe of love and charitie, thou arte charged and taught by this commaundement, not unlawfully to take fro any man any thing that he hath of his owne, nor uncharitably to kepe from him any thing that he needeth of thine.

Thou shalt not beare false witness against thy neighbour.

Thou having a tong, and other meanes to witness the truth, unto the honour of God and profit of men, shalt by no manner of meanes denie the truth, or forge lies, which is alwayes a dishonouring of God, with danger and damage unto man. For as God is the authour of all truth, and the Diuell the father of all lies: so all examinations of truthe, and occasions of lies, be trials causing the children of God and of the Diuell to confesse and utter the wylles and woordes of their fathers. Therefore that thou mayst shewe thy selfe a childe of God, and not of the diuel, thou shalt never make

From Daunger of sinne.

no2 maintain any lies, but ener confesse and confirme any truth as shal be expedient for thy neighbour. And note that al blind prophecies, all forged lies, all false reports and vntrue tidings, all fayned flatterie and enuious slaunders, and all vncharitable dissembling or deceptfull counterfeiting of any thing, be diuelish contrarying of Gods truthe, against thy neighbour, against that duty, which thou owest of charitie vnto thy neighbour.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruaunte, nor his mayde, nor his oxen nor his asse, nor any thing that is his.

Thou walking afoze the face of **G D D** whose eyes behold all secrets, enen in the bottome of thy heart, shalt not couet, shalt not will or wish, thy neighbours house, any possession of person, landes or goods, which is thy neighbours, to be thine, nor any thing that is his, no2 any thing to be thine, which is giuen of god not vnto thee, but vnto him. Yea the profit or pleasure of any thing that is thy neighbours, shal not stirre vp in thee a luste to haue it thy selfe: but rather any lacke or neede that thou mayest see in thy
C. liij. neigh

The right way

neighbour, shall make thee to helpe hym if thou bee able, and euer moue thee hartily to pray and desire of God all goodnesse vnto him, euen as vnto thy self, according to the lawe of loue and perfection.

CHAP. IIII.

The lawfull vsing of the Lawe is, to force men by feare of their owne deseruings, to flee vnto Christ in the comfortable light of the gospel.



DID God whiche of his goodnesse did make thee perfect and pure in thy creation, doth nowe by his rightuous law require of thee suche holinesse and perfection, as is according vnto that integritie whiche thou then receyuedst of his maiestie. And also he promisseth blessings and life vnto the keepers, and threatneth cursings and death vnto the breakers of this his righteous, good, and perfect lawe. Therefore considering and comparing thine owne habilitie and obedience, with the righteousness and equitie of this lawe, thou mayst in it as in a glasse, afore the maiestie of God, vnder blessings
and

From Daunger of sinne.

and curfings, betwixte life and death, ſee euidently thy face & caſe, thy conuerſation, ſtate, and condition.

But if thou leaue looking into this lawe, and follow the flatterie of thine owne fantaſie, thou ſhalt deceyue thy ſelfe dangerously, not onely in negligence, but alſo in labouring to confeſſe thy ſelfe afoze God duely. For as the Pharifie that compared himſelf with the Publicane, ſo thou in geuing thanks vnto God, for all that thou thinkeſt good in thy ſelfe, and being bold to preferre thy ſelfe to ſome other, for the euils which thou knoweſt in them, ſhalt ſo deſerue to depart leſſe iuſtified, and further from the fauor of God, and loue of thy neyghboure, for the moze that thou doeſt compare thine owne well doings, with the euil doings of others, the leſſe ſhalt thou diſpoſe and ſubmitte thy ſelfe, to receiue mercie of god, & to bear the infirmities of thy brother.

But when as thou doeſt examine thine owne conſcience, and iudge thine own deedes by the lawe of God afoze the face of god, then ſhalt thou finde ſuch euils inwardly, as ſhall giue thee greate occaſion, to be ſo earneſtly occupied in reſourming thy ſelfe, that

¶ The right way

outwardely thou cannot be bolde eyther to
glozie in thy self, oꝛ to iudge any other.

They which haue not the right vse of the
law, can haue no true knowledge of sinne.
but thou that wilt iudge thy self by the law
shalt feele what is in thy selfe against the
lawe.

¶ For if thou do not finde thy selfe guiltie in
hauiing any strange God, yet shalt thou finde
many and great faultes in thy selfe against
the first commaundement, so often as thou
dost consider and remember that thou dost
not perfittly with all thy heart, wyth all thy
minde, and with all thy might, loue, reue-
rence, feare, trust, praise, and confesse the
eternall liuing God as thy only Lorde and
God.

¶ And thou neuer honour oꝛ make any I-
mage in any matter carued oꝛ painted, yet
so often as thou dost imagine the diuinitie
of God, vnder any forme oꝛ fashon in thy
minde, and imagination, thou makest such
kinde of imagerie, as is by the second com-
maundement forbidden vnto thee. ¶ Yea, and
so ofte as thou makest oꝛ takest any image
carued oꝛ painted, to be like vnto Christe
God and man, so ofte thou presumest to
liken

From Danger of sinne.

liken the foulest abomination in y^e world,
vnto him that is most glozious in estimati-
on afoze God:foz man being a lier, maketh
and taketh an image that hath eyes, & seeth
not, eares and heareth not, as though it
were like vnto Chryst Iesu: but Goddes
woorde which is truthe, witneseth that all
suche images be not like vnto Chryst, but
vnto idolaters which make them, and put
their trust in them. Undoubtedly there is no
true knowledge of Chryst learned of Gods
woorde, but a false idoll of Chryst, forged by
imagination in the hearts of them, that can
be content to say that Chryst their Sauioz
is like vnto any such vile things. And also
in imagerie of other things many men do
much offende in esteeming moze the vaine
counterfet made by man, than the good cre-
ature made by God. I meane in imagerie
of things belōging to the secōd table, where
imagerie is not sozbidden foz ciuile vsage a-
monge men, but that suche may be made &
kept if abusing of them be auoyded: yet of
things belonging to the first table, where
imagerie is sozbidden foz any vsage in reli-
gion oꝝ service of God, all suche imagerie
ought vtterly to be auoyded and abolished.

Ch.

Also

300 The ryght way.

Also negligently to heare, speake, or read the word and name of god, or to pray without deuotion: yea, not to heare, reade & confesse God and his truth, with reuerence, diligence, praise, thanks and prayer, so oft as thou mayst haue occasion, is condemned by the thirde commandement, which requireth honour due vnto Gods name.

The fourth commandement requireth perfit diligence in all due labours, & a mind neuer wearied, but alwayes delited with godly meditations, so as any mā may thereby euer finde himselfe faultie, both in laboꝝ, and rest.

When doth a man bꝛeake the fifth commandement, when as he doth not with all earnest diligence & louing obedience, obey and maintaine al godd orders among men.

Thou sinnest against the sixth as a murderer, so oft as thou dost not relieue & defende every man that needeth, so muche as thou mayst by any charitable meanes.

Thou art guilty as an adulterous person, agaynst the seventh commandement, so oft as any filthy lust inflameth thy flesh. And if thy filthy lust be satisfied in any abuse of naturall seede, then is thy sin not only a vil-

From Danger of sinne.

corruption of nature, but also a Sodomitical abomination contrary vnto nature.

If thou live in idlenesse vpon other mennes labours, or do not get righteously, and bestow charitably, so much knowledge and comfort, meates, money, and all maner of goods, as thou may be able by al honest and godly wayes, thou arte then iudged a theefe by the eight commandement.

If thou make any manner of lies, or but faintly and vnfaithfully defende thy neighbors truth, and honestie, thou art condemned of false witnesse agaynst thy neighbor, in the ninth commandement.

Finally, if in consideration of thy necessitie, thou do not onely desire and take as sufficient gods plentie provided vnto thee, but in seeing any thing faire or good, pertaining vnto thy neighbor, dost couet the profite, or pleasure, proprietie or possession of the same from him vnto thee, then dost thou offende afoze God against man. Yea every such lust lying in thy heart may bee perceyued by the tenth commandement to be sin, albeit so secret, that Paule sayth he should not haue known it, but by this commandement, which sayth: Thou shalt not couet.

Sure

Surely such knowledge of sinne cometh by this lawe, that when as any man in his owne conscience afoze the face of God, wil truly measure by the line of this law, howe far he is fallen from the righteousness acceptable vnto God, into sinne abominably offending God, then shall he perceiue that through the infirmitie of his owne flesh, he doth fall so farre from al power of freewill, from all abilitie to performe fully his due- tie vnto God, that in him selfe he can haue no hope to escape the rigor of the lawe, the letter of the law, which killeth, curseth and condemneth all faults, infirmities and im- perfections in man, vnto whome God did giue in creation both purenesse and perfec- tion.

Therefore as in him that presumeth to be iustified by his deedes in doing of this law, any impurenesse or imperfectiō is woorthi- ly condemned by the righteousness contai- ned in the lawe: so contrariwise vnto him that feeleth and with sayth in Christe con- fesseth his owne faultes and infirmities, al horrible sinnes, and grieuous crimes shall be graciously pardoned through the mercy- full pitie of the Lord over the lawe.

✓ From Danger of sinne.

So is the lawe a tutour or scholemaster, teaching man what he oweth of dutie, and forcing him to flee vnto the promise of God in Christ for mercy. They therfore vse the law lawfully, which learne by it to knowe what man ought to do and performe of dutie, and so be made meete and desirous to heare the glad tidings of þe gospel of Christ, in whome God both promis and performe vnto man all things freely. For the lawe sheweth vnto man death and damnation in all his owne deedes, and the gospel allureth man vnto assuraunce of saluation in Christs merites.

So Adam in Paradise being broughte vnto a perceiuing and feeling of his owne sinfull miseries through the lawe and commandemente, was by the gladde tidings of the Gospell, by the promise in the seede of the woman to breake the heade of the Serpent, comforted and called to come by fayth in Christe forth of his owne miseries vnto Gods mercies.

So the Israelites in wildernesse, immediately after their greuous idolatrie vnto the golden calfe, being brought vnder feare of the law, vnto a feeling of themselves, were
reconue

The right way

recovered with comfort in the promise of a
Prophet to be rayſed vp of God vnto them
of their brethren. And continually all the
dayes of Josua, the Judges, and the Kings,
and ſo forth, ſo oft as by any plagues, p^rea-
chings and th^reatnings of the lawe, they
were brought vnto true feeling and confeſ-
ſing of themſelues and their owne faultes:
they ener turned to flee vnto Gods promi-
ſes, and to finde recoverie in his mercies:
but when as they followed their owne fan-
taſies, flattering themſelues, then fell they
continually from euill vnto worſe ſinnes,
and ſorowes, miſeries and miſcheifs. For
in continuance of times, and lack of grace,
they loſt Judges, Kings, and good Gouer-
nours of their owne vtterly, they and their
countrey were brought into ſubiectiō to
ſerue ſtrangers. Their temple, gods houſe
made to be replenished with riches of god-
lineſſe, was turned into a den of theues,
which did rob God of his honour and Gods
people of muche riches, and of all maner of
godlineſſe: and in the place of godly P^rie-
ſtes and true P^rophetes, falſe flatterers,
and ambitious p^relates did by many mea-
nes draw men from god vnto themſelues,
from

From Danger of sinne.

from Goddes lawes, vnto their traditi-
ons, to labour in conscience vnder intol-
erable burdens. Wherefore as afore time
God had by the crueltie of Pharao driuen
them out of Egypt, to be allured and led by
meeke Moyses toward the lande of promise,
so then at that time did God drine them by
those euils frō seruing vnder y^e letter of the
lawe, which killeth, to be called by Christ
at his comming, vnto the libertie of the go-
spell, which by the spirit quickneth. So all
things that be done in the world, and truly
written in holie Scriptures pertainyng to
the lawe and the Gospell, serue to declare
and witnesse that al men be sinners, and al
their deedes deserue damnation, and that
God in many thinges sheweth mercy vnto
all men, and that he also giveth abundance
of mercie, and grace, vnto so many as be-
leue his promise made vnto them in Christ
Iesu.

CHAP. IV.

God by the ministerie of the gospell teacheth
men to beleue in dede: the diuel by common
custome teacheth men to say ouerly that they
beleue.

THE



TH E Lorde God in Christ his
reconcile the world to himself,
not charging men with their
sinnes, but offering vnto them
his mercies. And Christ by his
comming and suffering hath abolished all
figures and shadows of sacrifices and cere-
monies, ouercomming in deede sinne, death
and damnation, and ascending bodily vp in-
to heauen, hath sent downe the holie ghost
to beare witnesse and woꝝk with the prea-
chers of his gospell vpon earth, whiche as
faithfull messengers of the Lorde, earnestly
exhoꝝt and humbly beseech men in Christ
that they woulde bee reconciled vnto God.
Wherefoze now after sufficient experience,
and tꝛall of all things, and vtter abolishe-
ment of such as nowe might bee euil oꝝ vn-
profitable, God the father of mercie and pi-
tie, through the merits & meanes of Christ
his son, by the power and pꝛesence of the
holie Ghost, euer woꝝking and witnessing
with the Ministers of the Gospell, doth so
moue and dispose, purifie and sanctifie the
harts and mindes of men, as teacheth and
causeth them by fayth to flee dangers of dā-
nation deserued by their owne daedes vnto
assurance

From Danger of sinne.

assurance of saluation in Christs merites.

They be taught to beleue in God, by the sonne, the spirite, the woꝛde, and messengers of God.

I do not meane that they be taught, only to say, I beleue as the Church doth, or only to say the summe of a good beleefe in an vnknown language, but that as God by the minister of his woꝛde and power of his spirit teacheth, so their heartes and minds conceiue, their monthes confesse, and the frutes of their charitable woꝛks bee agreeable in such wise, as euery one of them most truly and comfortabie doth thinke, and may say with the holie catholike Church:

I beleue in God, the father almighty, maker of heauen and earth.

I which was by nature a childe of wrath boꝛne and liuing in sinne vnder Satan, in the kingdome of darkenesse, nowe of grace through the holy ghost, by the immortall seede of Gods woꝛde, being newe begotten and new boꝛne vnto the kingdome of God, Do beleue as certainly as of moste sure ground, and as thoroughly as of great triall and experience, I do know and trust in god

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The right way

the father almightie, that God which is all goodnesse in himselfe, hath of his fatherly loue, and almightie power, made mee his good creature and deer childe, so that he will for euer be a gracious God, and louing father vnto me, which is the maker of heauen and earth, which hath created and made, & both rule and order al things in heauen and earth vnto his honour and glorie, and vnto my comfort and comoditie. For as hee being the Lord ouer all, hath declared himselfe to be a father vnto me, by his promise, so I am sure of the inheritance of all, being his childe by faith.

And in Iesus Chryste hys onely sonne, our Lorde.

I haue good knowledge by sure truste in Iesus the Sauour of his people from their sinnes, that I shall be saued from my sinnes, and from all euilles throughe Christ the annointed King, priest and prophet, that I shall be a christian, that I shall be annointed with grace of Christes spirit, to be partaker of the kingly priesthode, and godly wisdom of Christ, that in such holinesse, righteousnesse, and godlinesse as is accepta

From Danger of Sinne.

acceptable before him, I may offer the sacrifice of my selfe, in serving him all the dayes of my life and haue the crowne of glory with him in his kingdome, in the kingdome vnto the which he hath redeemed vs, that is of nature and substance vnto God his only sonne, making vs his brethren and Gods children by grace and adoption, so that we must take him to be our Lorde obeying the authoritie, learning the doctrine, and following the example of him, as of our onely gouernour, scholemaster and pastour,

V Which was conceyued by the holie Ghost, borne of the Virgin Mary.

Which in taking by the holy Ghost (of a pure virgine) our flesh vpon him, hath purified vs from our sinnes, to be sanctified in his righteousness.

V Which suffered vnder Pontius Pilate.

Suffered vnder a Judge the iudgement of death due for our sinnes, to purchase for vs of god his father, the reward of his righteousness, & to giue vs example and grace to followe his obedience.

John 14

Dij.

He

The right way

He vvas crucified.

Bearing the curse of the lawe to get and
giue vnto vs the blessing of grace, hee

Died and vvas buried.

So that nowe our bodies & mindes with
him should bee mortified and buried fro sin,
and not die and damned in sin, for hee

Descended into hell.

He suffered all extremitie, not onely in
bodie but also in soule: that we should suf-
fer no moze than we might be able to beart
and that no paynes, or punishment for sin-
nes, should be plagues of vengeance to de-
stroy vs, but rather corrections of fatherlie
loue to amende vs.

The thyrd day he rose againe from
the dead.

The day and time appointed and afore
prophecied with victorie ouer Hell, Death,
and Damnation, hee rising from the deade,
did make death a ready and speedie passage
for vs vnto life, teaching and strengthening
vs to ryse forth of sinne and walke in new-
nesse of life, after him that

Ascended

From Danger of sinne.

Ascended into heauen, and sitteth
on the right hande of God the father
almighty.

And like as the sunne at midday, so he in
bodily presence lifte vp from the earth into
heauen, there in glozy of Gods maiestie a-
biding, both from thence shine, and shewe
his vertue and goodnesse by þe power of his
spyzite, most presently, and comfortably,
vnto all creatures in euery place vpon the
earth, and as hee ascended bodily into Hea-
uen to replenishe all things, euen so in the
same bodie

From thence he shal cometo iudge
the quick and dead.

From heauen whither as he did ascende
in the sight of his disciples, so from thence
in the sighte of all men, shall hee come, not
only in spirite and power (as he is at all ti-
mes in all places) but also in his bodie glo-
rified with maiestie as he is nowe in hea-
uen, and shall not come from thence, vntill
the last day, when as all men both dead a-
foze and liuing then, shall be changed in the
twinkling of an eye, from mortalitie vnto

D. iij.

such

The right way

suche state as shall euer continue, either in
hel or in heauen, according vnto the righte-
ous iudgement of Chziste, in the which wee
shall declare and take all vs that be vnfa-
ned Chzistians, to be the blessed children,
and heires of God, with him, in that king-
dome which could neuer by any works, or
merites of any man haue bene deserved or
purchased, but onely in Chziste vnto Chzi-
stians, of the only gracious goodnesse of god
hath for euer bene prepared.

I beleue in the holic Ghost.

I haue knowledge with sure hope in the
holy spirit of God, equall with the father
and the sonne, proceeding from the father
and the sonne, to sanctifie & beautifie Chzi-
stes Church, that I shall be sanctified from
all stunes, and endued with all good giftes
of grace, as God saeth is mooste necessarie, &
expediente for mee, to edifie and not to de-
stroy. Yea, I beleue that by him all Gods
creatures be sanctified and made holie vnto
all godly men, and that without him there
can be no holinesse, nor nothing holie vnto
any man. For it is not only the holy ghost,
in the heart and minde of man that sanctifi-
eth,

From Danger of sinne.

eth, that maketh and keepeth pure and holy.

The holy catholicke church.

I knowe and thinke assuredly, that I and all Christians, be one church, one congregation, in suche vnitie of liuely faith whiche woꝛketh by charitie, as dothe euer keepe vs togither as members of one bodie in Christe, although we be farre asunder by reason of diuers times and places in the woꝛlde, and by the holy spirite, woꝛde, and sacraments of God in this church, is such holinesse as doth euer strue and preuaile against vngodlines, such holinesse as is the continual purging of men from their sins, to furnishe and garnishe them with godly righteousnesse in Christ. This Church or congregatio is so catholike, so made one of many, so made one mysticall bodie in Christ of many men in all places, as is one mannes naturall body, of diuers members euery one seuerally hauing their own places and proportions, & all together ioyned accordingly in one body of one person.

And so the communion of Saints.

D. iiii.

The

The right way

The vnttie of them that be sanctified, redeemed, and deliuered from the seruice of the Diuell, the flesh and the woꝛlde, to glorifie God in holinesse and righteousness, is by Christ and in Christ a common comfort and comoditie vnto al them, of euery thing that is good or profitable vnto any of them, which although many times they canot be seene, and perceued of woꝛldely men, nor well knowne one to another, yet being all of one faith, be euer altogether afoze god in one mind as members of one body, to haue communion, comfort and commoditie euery one with al other in Christ their head. And as it was sayde they haue Moses and the Prophets, let them beare them: so haue wee alwayes in this holy catholike Church, the foundatiō of the Prophets, & Apostles, Christ being the beade corner stone, albeit not their persons in bodily pꝛesēce, yet their examples of liuing, and fruthe of doctrine in their wꝛyttings, so that euer therein wee may see, and perceyue that face and fashion of the holie catholicke Church, which God hath ordayned to be so shewed, as mooste expedient and sufficient vnto all men, at al times, and all places.

The

From Danger of sinne.

The Remission of sinnes.

In this Church of Christ and companie of Saintes, I knowe and receiue freely by sayth forgiveness of sins, which be so great and greuous debts as do deserue death and damnation: and as the least of them could neuer haue bene dyscharged, but onely by the p[re]cious passion and oblation of Christ once for all

The resurrection of the body

I knowe and loke that our bodies, by sin of man, deseruing death to decay in corrup[ti]o[n], shall by the might and merite of Christ be raised to receiue glo[ry] & immortallitie.

And life euerlasting.

And finally that bodies and soules, in ioy and glo[ry], shall liue for ever in the kingdome of god, when as we shall receiue our inheritaunce with Christ, in whom according vnto Gods promises and our sayth, all these things be most sure and certaine, that is to say: Amen. So be it.

Now thus beleuing and comparing the kingdome of heauen with the pleasures of

D. v.

Para-

The ryght way

Paradise, and the holinesse of regeneration
with the purenesse of creation, I finde and
feele how that I do get more, and better by
faith in Christ, than that which I did lose
by sinne in Adam. Yea I haue good vnder-
standing and comfoztable experience how
that God hath concluded al men vnder sin,
to be merciful vnto all, how that the scrip-
ture truely describing & declaring the righ-
teousnesse of God, and the unfolmesse of
man, hath concluded all men vnder their
owne finnes, that righteousnesse which co-
meth of the faith of Christ, might be giuen
vnto the beleuers: howe that thzough the
righteousnesse of the lawe and infirmities
of mannes flesh, God doth make greate a-
boundance of sinne to appeare in all mens
deedes and deservings, that more aboun-
dauce of grace might be granted and gi-
uen by the merites of Christ, vnto all that
receyue and beleue the Gospell. O blessed
be God for the gifte of this beleefe, by the
which he maketh the losse of pleasures of
Paradise thzough mans sinne, to serue vn-
to the inheritance of the kingdome of Hea-
uen by gods grace. And the unfull sorowes
in mans conscience to be comfoztable signes
and

From Danger of sinne.

and tokens of saving health by Christes
phisicke and medicines. And all dangers,
plagues, and vengeance for sinne in the
world, to drive men to assurance of health
and wealth by faith in the Lord. ^{And y}
There can be nothing so sure & certaine
as this faith, which cometh by hearing of
Gods worde, which is the worke of Gods
spirite, whiche is confirmed by the life, do-
ctrine, and death of al that ever were Pro-
phets, Apostles, Evangelists, & Martyres
to teach and witnesse Gods truth. For this
faith is not only a knowledge of the grace,
mercy, & goodnesse of God, but also an as-
surance of the same unto mannes self by the
worde & spirite of God. So y it is the ground
worke & stay of al good hope, the argument
and evidence of all such mysteries, as he hid
and covered from worldlings, to be re-
veled and reveled only unto Gods children.
Wherefore any man may safely learne to
speake these wordes, but the goodnesse of
God towards mā by these wordes signified,
is such, as can not be knowen or perceined
of them which be of blood, or of the will of
the flesh, or of the wil of man, but only of
them which be borne of God, which
be

300 The ryght way

be p^rouided by Ch^rist to be the childeⁿ of God. For this belee^f is not of the freewill of man, but of the holy spirit of God, not by keeping ceremonies or traditions of men, but by hearing the wo^rd of God, by hearing or reading the glad tidings of the Gospell in such sorte as can not be reueled, but onely in Ch^rist, of the heauenly father, by the holy ghost, vnto Gods childeⁿ.

The blind eyes of wittie wo^rldlings, in seeking for wo^rldely wealth, & contemning Gods wo^rd, can see, and finde in deede nothing but the wo^rath and vengeance of God in al things, and especially in sicknesse, plagues, wars, and losse of any lands or goods, but the cleare eyes of saythfull ch^ristians, by the light of the Gospell seeking the kingdome of god, and the righteousnesse therof, in all things, and especially in losse of any goodes, or suffering any paynes, do euer see the mercifull pitie and tender loue of their heauenly father alwayes keeping them vnder the rodde of correction, and the crosse of persecution, as his most deare childeⁿ.

All Jewish persons wil haue such a Mes-
sias, as shall make them p^rinces and p^re-
lates in a wo^rldely kingdome: saythfull
ch^ristians

From Danger of sinne.

christians haue the sonne of god their Lord
and sauior, which hath bought and brought
them from this world to be a holie people,
and kingly priesthode vnto God in his hea-
uenly Hierusalem.

The Crosse, the passion & death of Christ
is an offence vnto all such as be delited and
drouned in Jewishe ceremonies and super-
stition, and a foolishnesse vnto such as gloze
in Greekish learning and wisdom: but for
all faithfull Christians which beleue the
Gospell of the same crosse, death and passi-
on, it is the power of God vnto their euer-
lasting rest and saluation.

Crosse idolaters do boldly and blindly i-
magine a presence of God in imagerie, or
vnder the forme of some maner of bodie, to
be kept and honored of them, according vnto
their fantasie: but the clere light of the
Gospell, doth evidently vnto the faithfull
shewe E. M. A. N. V. E. L., him which is God
with vs, so that they most comfortably see
by sayth, Christ God and man, so in his na-
turall bodie glorified in heauen, that in po-
wer of his spirit, with the ministers of his
word, and members of his mystical bodie
vpon earth, he is alwayes present amongst
men

--- The right way

men, bestowinge suche giftes of his grace
vpon them, and receiuinge suche honoure,
thanks, & seruice of them as may be most
for his honoꝝ and gloꝝy, and theiꝝ comforte
and commoditie.

Voluptuous Epicures be alwayes wea-
ry of the time present, and holde of all good
hope of that which is to come: but faithfull
Christians cheerefully bestowe their time
in honest godly study, laboꝝ, and exercise,
with most comfortable hope and desire of
Christ to come in glorie, to receiue them
into his eternall ioy and gloꝝy.

Coniurers and Charmers doe imagine
suche a vertue to be in their wordes and
waters, circles and crosses, bꝛethinges and
blessinges, as shoulde poure abondance of
holynesse, into any thing as pleaseth them,
yea as coulde foꝛce the deuill from hell, and
God from heauen to appeare vnder some
likenesse presently vnto them: Faithfull
Christians by Gods worde doo learne and
knowe, how that the holy Ghost by faith
in Christ, doth purge mennes hartes from
all vngodlynesse, and replenishe them with
such gracious godnesse as sanctifieth them,
and all things, as causeth them with all
manner

From Danger of sinne.

manner of Gods good creatures, etier to
serue God in holinesse and rightuousnesse,
without any pzelumption or desire to con-
iure either God or the deuill.

Superstitious hypocrites, can see no face
of that Church whiche they wil cleue vnto,
but in solempne shewe of Ceremonies,
and pompe of Prelates: faithfull Christi-
ans do evidently see in the holy Scriptures,
suche a foundation of the Prophets and A-
postles ioyned vnto Christe the heade cor-
ner stone, as is moste necessary, commodi-
ous, and sufficient for them, in faith, do-
ctrine and conuersation, to be framed, ioyn-
ed, and made members and partes agré-
able vnto that head & foundation. They see
by faith that face of Christes church, which
god by his word hath shewed to y^e faithfull.

Desperate persons can neuer trust, nor
desire of God forgiveness of sinnes, resur-
rection of their bodies, nor life everlasting.
But faithfull Christians, by glad tydings
of the Gospell, be taught and encouraged,
to desire and beleue, that their sinnes shall
be utterly abolished, their bodies from
corruption and deathe chaunged and ray-
sed, that they themselves vnto the image of
God

The right way

**God in Christ reformed may in life euer,
lasting with Christ be glorified.**

**For in the light of the gospel of Christ, is
the vncouered face of Christ, the euident
example and doctrine of Christ, so shewed
to be seene, as doth transfoyme the faithfull
beleuers into the same image of godlinesse,
which is in Christes doctrine and conuer-
sation, as doth moue and make men to put
of olde Adam, that they may become newe
creatures in Christ. So they be taught of
the father to know the sonne, they be dra-
wen of the father to come vnto the sonne,
they be transformed from the custome and
trade of this wo:ld, to be framed and fashi-
oned like vnto the sonne of God, as vnto
the heade corner stone of a spirituall house,
of a holie temple, to offer spirituall sacryfi-
ces acceptable vnto God, to offer as Paule
teacheth the Romaines, their owne bodies
a sacrifice holie, liuely, and acceptable vnto
God, and as Paul calleth the charitable be-
stowing of the Philippians goods, odours
of swete savour, acceptable sacrifices, ple-
saunt vnto God. So that sayth which com-
meth by the Gospell, maketh mens bodies
and mindes, landes and goods, and al that
they**

From Danger of sinne.

they haue to be sanctified, sacrificed, and offered vnto God. For the Gospell teacheth howe that God ordereth and giueth all things vnto mannes comfort and commoditie, and howe that men should do all thinges vnto Gods honour and glozie.

So by the Gospell al holinesse and godlinesse, all gracious goodnesse, all true treasures and riches, be giuen abundantly vnto man, and all honour and seruice, all thanks and prayse, be rendred duely vnto god. But vnto all manner of men lacking the lyghte of the Gospell, all manner of thinges be vnprofitable, yea al their owne doings be abominable afoze God, and damnable vnto theselues. For nothing can be good or profitable vnto man, which both offend and displease God. Nothing can please God without faith in Christe, and it is vnpossible to haue faith in Christe, and not to haue the Gospell of Christe.

Wherefoze it was verie necessarie and expedient that afoze the cleare lyghte of the Gospell did fully shine vnto the world, that the experience of other thinges shoulde be well tried and knowne in the world.

For such is the good ordynance of God,

¶

to

The right way

to vse all maner of meanes, to bring me frō
vaine hope in any other thing vnto a sure
faith in christ only, which comes by hearing
of gods word, according to Chyistes gospel.

For of all the good creatures of God, and
of the habilitie of freewill, man had suffici-
ent experiance in paradise, afoze there was
any infirmitie, and corruption of nature by
reason of sinne. And after wardes the pro-
misses made vnto the fathers, the lawe gi-
uen by Moyses, with all Sacrifices and ce-
remonies in the Tabernacle, and in the
Temple, dyd serue for a season to make
men myndefull and desirous of the com-
ing and kingdome of Chryste, whych
should performe the promise, and satisfie
the Lawe, beautifying his Church with
suche cleare lyght of the Gospel as shoulde
viterly abolishe all shadowes, and figures
of Sacrifices and Ceremonies, with the
Tabernacle and the Temple. And Christ
himselſe did in bodie depart from the earth
to be glorified in Heauen: so as by sending
from thence the holie Ghoste was most ex-
pedient for men, to haue Chyiste in spirite
alwayes present with them vppon earth.
So therfoze after all other good thinges as
the

From Danger of Sinne.

the last and the best, God hath thus, in the ende of the worlde, set vp the kingdom of Christ, with the clere lighte of the Gospell, and comfortable p[re]sence of his spirits.

Seeing therefore that man in Paradyse amongst all Goddes creatures, hauing a pure nature, did not then by the habilitie of his freewill, nor by the goodnesse of other creatures, continue and stande in vprightnesse: he should not imagine that now in the vanities of this worlde, and infirmities of his fleshe, being drowned in sinne, he can finde any thing able to rayse him vp vnto rightuousnesse. Also it is a cruel thing, by the heauie yoke of the law, to force men thorough feare to fall into Desperation, which should by the libertie of the Gospell be allured of loue to walke in the way of saluation. And it is a perillous presumption of man, with greuous offence against God, and a great blemishing of the gospell, to renue the same, or deuise any other such like sacrifices or Ceremonies as God hath now once abolished by the light of y^e gospell. And finally there can be nothing more contrary vnto the truth of god, & the comfort of man, than to imagin any bodily p[re]sence of

C.ij.

Christ

The right way

Christ vpon earth with men, vnto whome he sayde it was expedient, that he shuld depart from them, for else the holy Ghost the comforter shoulde not come vnto them. But if I depart, sayth Christ, I will send him, and he when he cometh, shal reprove the woꝛlde of sinne, of righteousnesse, and of iudgement: but he shall comforte you, and hee shall remayne with you. For beholde thꝛough his power, and pꝛesence, you pꝛeaching the Gospell haue me alwayes wꝛth you, in all tymes and places euen vnto the ende of the woꝛlde.

Thus therefore it is euident, howe that al other things did serue in other times and places, so that now remaineth vnto vs onely the Gospell of Christe, with suche spiri- all pꝛesence of Christe, as is the power of God vnto the saluatiō of all that do beleue. For all that do beleue the Gospel, be made childꝛen of God to enherite his heauenlye kingdome, memꝛes of Christes mysticall body, to be liuely stones of an holy church and temple, garnished not with golde, sil- uer, copper, or colour, in caruings or pain- tinges to please the eyes of men: but with holynesse and righteousnesse acceptable a-
foze

From Danger of sinne.

foze God. The goodly costly ornaments & deckings of the tabernacle of Moyses, of the temple of Salomon curiously wrought by the hands of cunning workmen, serued but for a season, & coulde no longer continue either to please God or profit man. But faith which worketh by charitie, & is in hearing of the gospel, wrought in the harts & minds of men, by the inspiration of the holy gost, with beautiful frutes of charitable works, shall alwayes shyne and set forth the glory of God in the church of Christ: for Christs church is the elect kinred, the kingly Priesthood, the holie assemblie, and the peculiar people, which God hath called oute of darknesse, vnto his marvellous light, for to shewe and set forth his vertues.

They be surely built vpon the foundation of the Prophets and the Apostles, fast framed vnto the heade corner Christ, in faith euer working and fashioning them by charitie, so consozmably vnto the example and doctrine of Christ set forth by the Prophets, Apostles, and Euangelists, that al diuelish deceptfulnesse in the world, can neither blynde, nor bring them to mistake, and forsake their Lord and saviour Christ.

The right way

and his holy Catholike Church: for they in Faith doe euer see the face of Christe, and the forme and fashion of Christes church in holy Scriptures, euen so as God by his worde dothe sufficiently shewe to be seene, knowne and reuerenced of all men at all tymes, and in all places.

But suche men as care not for the scriptures, can not clerely see or knowe any thing that is good and goodly, but boldly and blindly in all thinges misudge, mystake, and mislike Christ and his holpe Church, according vnto the common custome, and mannes sonde imagination. For when as they will not learne to vnderstand & know the truthe, by the worde of God, then they do deserue to be deceiued with lyes, by the craft of the Diuell, in learning suche sayings, as lacketh all knowledge and vnderstanding. What knowledge or vnderstanding gette they, which learne to saye, that they doe beleue as the Church teacheth: and bee taught to say and confesse their beleefe in a straunge Language? When as they say, I doe beleue as the Church teacheth, and the Church teacheth them that vnderstand no Latine, to say, *Credo in Deum*

Patrem

From Danger of Sinne.

Patrem omnipotentem. &c. Surely in suche sayings they learne to vnderstand and perceiue nothing, but take what soeuer cometh by y^e craft of the deuill into their imagination so highly, that they wil neuer humble themselves to be taught of gods spirite, by gods word truly. For there is no lesson that lyketh and pleseth them so wel, as the lesson of that Docto^r which sayth, Say that thou beleeuest as the Church doth, and my soule for thyne. What auayleth it a man to say wordes, the whiche he doth nothing perceyue in mynde, nor declare in dedes, or who is able in heauen or earth to paye the price, or guage the pledge of mannes soule, but onely Christ the sonne of God? Take heed, for the falling of their Docto^r or teacher into the Dungeon of damnation is no excuse for them, that wylfullye folowe a blinde guide. They are wilfull and blynd, which refuse the gospell of God, and folow the Doctrine of men. They deserue to be damned for folowing a blinde guide, which will not be taughte the Christian Beliefe, but in suche a tongue as they can vnderstand neuer a worde: which will not be persuaded to beleeue the holy catholike church,

The right way

but in such sort as they shal neither beleue
nor know the Gospell of Christ. For they
which learn by the Gospel to know Christ
and beleue in him, haue a lyuely faythe,
working by charitie, not of selfe loue see-
king by their owne merites, to saue them-
selues, or to haue vainglorie, but knowing
and beleuving that they be saued wholly by
Christes merites onely, of a pure loue to-
wardes God and their neighbour, without
any truste or looking vnto the worthynesse
of their owne dedes, they be earnestly bent
vnto good woorkes to the glorie of God, and
the profite of all men.

Thou that lackest the light of the gospel,
maist say, that thou beleuest as the church
doth, and yet thinke in thy heart, that thou
by thy good dedes maist be saued: yea that
thou wouldest not do good dedes, but that
thou beleuest by them to win heauen. And
so trusting to winne Heauen by thy good
woorkes, which the truth of the gospel tea-
cheth can not be purchased but by Christes
blood, and doing all thy woorkes for loue of
thy selfe, without pure loue of God and thy
neighbour, albeit thou say vnto men, that
thou beleuest as the Church doth, yet afore
God

From Danger of sinne.

God thy heart and mynde is boyd of Chri-
sten faith and godly charitie, and far from
any true loue of Christ and his Gospell.

CHAP. VI.

*Certayne differences of chaste loue, and of cor-
rupte loue, of Christianitie, and of Idolatrie:
of Christes Church, and of Antiechristes
kingdome: of the Masse, and of the Com-
munion.*

Here is a greate difference be-
twixte the pure loue of boneste
matrimonie, and the filthy loue
of vile harlotrie. If the harlot
knowe she shall not be forsaken, then will
she set light to offend hir paramour, in da-
liance with other: the moze assured that an
bonest matrone is of hir husbandes loue,
the moze diligent will shee be to please him
only, and to passe for none other. So there
is great difference betwixt the godly chari-
tie of Christians, & the selfe loue of worl-
lings. For tell the worloling, that God so
much doth loue him, that he can not be vt-
terly forsaken and damned: then will hee

E.v.

care

The right way

care little to forsake God and fall into sinne: the faithful Christian perceiuing in Christ most certaine assurance of gods loue and saluation, is so satisfied and comforted therein, that nothing can separate him from the loue of God in Christ Iesu.

The loue of harlots is sone extinguished in pouertie and sicknesse: the loue in wedlocke is then thorough pitifull prouision of the one for the other wonderfully purified and increased betwixte man and wyfe.

Idolings be wearie of Religion lacking wealth and prosperitie: Christians finde comfortable increase of pure loue vnder the crosse of Christ.

Harlots vse outwardly muche curious trimming, & many gorgeous vanities being inwardly infected with filthy fornication, & many vile vices. Matrones haue outwardly a comfortable countenance & plain apparell, being inwardly beautified with modestie, honestie, and such vertues.

So comparing Idolatrie vnto Christianitie, it is euident to be seene howe on the one parte outwardly, places and persones with imagerie and crosses, copes and vestments, ceremonies and shewes be solemnly
set

From Danger of sinne.

set forth, which inwardly be filled with spiritual fornication, hypocrisie and superstition. And on the other part hold outwardly persons and places, after moste playn manner and fashion, without any counterfayted garmentes, images, ceremonies or any solemnities in comfortable preaching of the Gospel, & ministration of the Sacramentes be inwardly replenished with faith, hope, and charitie. The whiche church of Antichriste, taketh of all maner of men, what so euer she can catche to make hir selfe to seeme gay and goodly. The holy Church of Christ wil receiue nothing of any man, but of Christe onely, that she in deede maye be chaste, pure, and holy.

Wherefore the Masse made of mannes inventions, is taken as a thyng moste profitable, and plesant vnto the one: nothing but the plaine preaching of the gospel, sealed with the sacramentes of Christes only institution and ordinance, can be receiued as comfortable and commodious vnto the other.

Into the Masse be nowe gathered suche sollemne shewes, humme ceremonies, with straunge words and whisperings, as afore haue

The right way

hane bene vſed of the Gentiles in Idolatrie, of the Jewes in Superſtition, and of ſozcerers incantations and coniuryngs: which were all vtterly cōdemned, reſuſed, and ſeparated of Chriſte and his diſciples, from ſuche preaching of the Goſpel, miniſtration of the Sacraments as the church of Chriſt hath receiued of Chriſt, and doth keepe and vſe according vnto Chriſts onely inſtitution & ordinance. For in holy ſcriptures be wriſſten all ſuche things as Chriſtes church did receyue of Chriſt by hym and his diſciples ſo inſtituted and taught, as ſhould euer after bee obſerued and kept. And therfoze it is verie euident by playne wriſſings in the holy Scriptures, how that Chriſte and his Apoſtles by preaching of the Goſpell and miniſtration of the ſacraments, did teach men in all places, to ſanctifie themſelues to be offered as a ſacrifice to ſerue God in holineſſe and righteouſnes, as liuely members of Chriſtes myſticall body: but how by ſaying Paſſe, to make of bread and wyne turned into Chriſtes naturall bodye a ſacrifice for the quicke and the dead, there is not one worde in al holy ſcripture, no, there is not in all holy ſcripture

From Danger of sinne.

ture any manner of Masse now bled, taught
or commaunded by Gods worde.

For Moyses and the Prophets set forth
in writings all sacrifices and Ceremonies
pertaining vnto the Law. And lyke wise do
the Apostles and Euangelistes all suche as
belong vnto the Gospell. And all that is
written in the new Testament by the A-
postles and Euangelistes, contaynyng all
suche doctrine and deedes of Christ and his
disciples, as God woulde by them should be
taught vnto vs, doth as muche reprove the
Masse, as in the old Testament Moyses and
the Prophetes did reprove the sacrifices of
the Israelites in Dan and Bethell. For as
vnlike is the Masse at the Altare, vnto the
Lords Supper at the Table, as were the
Calves sette vp by Jeroboam in Dan and
Bethel, vnlyke vnto the Arke and propi-
ciatorie betwixt the Cherubins in the tem-
ple at Hierusalem.

And as the Prophetes and Priestes of
God did teache suche a memoziell and pre-
sence of God at Hierusalem, as shoulde
moue and stirre vp the minds of men there
to remember and reuerence God in hea-
uen: but Jeroboam and his Priestes, did
teache

teache and make men to beleue that their
Idolles were not onely images of remem-
brance, but the same God that brought the
out of Egypt, in such corporall presence then
there in Dan and Bethell, as did keepe the
Israelites myndes from heauen, and their
personall presence from Jerusalem: euen so
now godly preachers do teach such a remem-
brance, & presence of Christe in the Lodes
supper, as should moue and make all chris-
ten men to remember & reuerence Christe
in heauen, but vngodly priestes do pretend
such a bodily presence of Christ vpon their
altares, as doth draw mennes minds from
heauen, and their personall presence from
the Lodes supper at the Lodes table.

When were the Israelites blynde and
holde to set vp Calues, imagining so to ho-
nor and please god in Dan and Bethel vnder
Jeroboam, as their fozfathers did mist
dishonor and displease God in wilderness
with Aaron.

And what a holde blindnesse is it now
of Christians to set vp a sort of their Cere-
monies vnto the honour of God, when as
God by the light of the Gospell hath abol-
shed his owne Ceremonies as vnpofita-
ble

From Danger of sinne.

ble vnto his seruice? And what a boldnesse
is it to say, that Chyistes bodily p[re]sence is
kept vpon earth vnder the forme of b[re]ad,
which accordyng vnto the scriptures, is as-
cended v[er]y from the earth, and glozified in
heauen in the forme of man? The light of
the gospell hath banquished ceremonies a-
foze ordeined of God as now vnp[ro]fitable,
& can any ceremonies deuised by man now
blemish the gospell & not be abhominable?

The comfortable abundance of the holis
Ghoste did not come vntill the bodily p[re]-
sence of Chyist was departed and gon: and
howe then can they receiue abundant com-
fort of Chyistes spirite, whiche be infected
and blynded with a grosse imagination of
Chyistes body? The flesh p[ro]fiteth nothyng
sayth Chyist, the wordes that I speake, be
spirite and lyfe: he dothe not saye that the
wombe whiche did conceiue and bear him,
or the b[re]ast that gaue him sucke is blessed:
but, Blessed be they which heare the word
of God and keepe it, as though he had sayd:
Not those whiche woulde haue him God
and man in bodily p[re]sence, or imagine
him to be in any visib[il]e thyng: But those
which know and honour God in the truth
of

The right way

of his worde and presence of spirite be blis-
sed. Those in wyldernesse whiche did not
knowe what was become of Moyses, being
in talke with God vpon the toppe of the
mountain, bycause they did desire and ima-
gine a bodily presence of God to be wyth
them at the fote of the mountayne, coulde
not be contented and comforted with a true
spirituall presence of God, but were decei-
ued and plagued for the vaine imagination
of a bodily presence. Those can haue no co-
fortable feeding of the wordes, which be spi-
rite and lyfe, at the Lordes supper, whiche
will haue a wonderfull gasing stocke at a
gorgeous Masse. Which will desire and i-
magine Christ to be bodily vpon earth, bi-
cause they do not see and knowe by fayth,
Christes body so glorified in Heauen; as
causeth his spiritual presence, euer to con-
tinue most comfortable vnto all the faith-
full in any place vpon earth.

The playne preaching of Gods worde
surely sealed with the Sacraments of the
Lordes Supper, sheweth and offereth in
spirite and truthe to be seene and receyued
by fayth, the body and bloud of Christe glo-
rified in heauen in the forme of man.

The

From Danger of sinne.

The strange language, secrete whisperings, and sollemne shew of ceremonies in the masse, serue and please the blinde imagination of man in forged vanitie, presuming to place the body & bloud of Christ vpon the altar, there to be honozed and sacrificed vnder the forme of bzeade & wine.

CHAP. VII.

The euill and daungerous abuses of the good creatures and workes of God.

God is al truthe and all goodnesse, therfore enery thing of gods creation, ordinaunce or institution, is true & good. All men be liers, and all the imagination of mannes hearts is nothing but euill: therfore man presuming to counterfait the creature, and to contrary or amende the ordinaunce and institution of God, can deuise and imagine nothing, but that which is fained and fantasticall, euill and abhominable. Some say that they doe not otherwise imagine & honoz God there, but as they be taught and commaunded by
F. their

The right way

their priestes and suche as haue highest authoritie over them. So mighte the Idolaters in wildernesse with Aaron. & in Dan and Bethel vnder Jeroboam haue answered. For Aaron and Jeroboam did teache and commaund the people to do reuerence ther, not as vnto Images or Idols, but vnto the God that broughte them out of the land of Egypt. Nowbeit for all that euer the priest could teach, or the king commaund, those Images were Idols, and all they abominable Idolaters, which did beleue that Doctrine of the priest, or obey that commaundement of the king.

Wherefore it is not the teaching of prelates, nor the commaundement of princes which can cause Christ to be bodily present after suche sort in any thing, as may there be honored as God, or that shall excuse any person beleuing or honouring that, which is taught and commaunded according vnto mannes imagination against the worde of God.

They say that Christ said, This is my body, and Christes saying is Gods worde, and not mannes imagination. I graunt that Christes saying is gods worde, and that he
so

From Danger of sinne.

so saide of the bread which he toke, and after thanks geuing, brake, and gaue vnto his Disciples to be eaten in remembrance of him. But how agreeth that saying vnto such bread as the priest taketh, and after brethings, and blessings lifteth vp, and sheweth vnto the people to be honoured, and reuerenced in the steade of him? The word of God wrongly wrested, and not rightly applied, is at some times abused to teache Devilish lies in steade of godly truth. The word written by the spirit of God, to raise a man from vnder danger of despaire, vnto hope of Goddes helpe vpwordes, was wrongly wrested by the Deuill, to moue Christ standing vpon the pinnacle, wilfully to fall downewordes. So likewise the words spoken of Christ vnto his disciples, to raise vp their mindes in comfortable remembrance of him glorified in heauen, be euil abused of priestes, to bring downe his bodily presence amongst them to be sacrificed vpon earth.

Surely this same saying, He shall geue his Angels charge ouer thee, &c. Which is the worde of God spoken and applied to raise vp a man fro dangerous sorowes in

It. ij.

mise

The right way

miserles, vnto a comfoztable trust in Gods grace and mercies, may be abused by the deuill, to make a man of pzesumption in refusing the euident ozdinance of God, to fall into the danger of tempting God. And so such woordes as be good and godly, spoken with suche circumstances of Chzistes supper, as teacheth men to keepe a comfoztable remembzance of Chzistes death, according vnto Chzistes institution, may be Diuelishly whispered in suche sorte by the pziest at the aulter, as shuld seeme to make a bodily pzesence of Chzist to be sacrificed and honozed according vnto mannes imagination. There is nothing moze perillous than to take the worde, or any good gifte of God, and to abuse it contrary vnto the will and commaundement of God. The vnprofitable seruant, which laid vp to keepe safely, the talent, or treasure of his Lord, which was deliuered vnto him to haue bene bestowed in vsurie, was by the worde of his owne mouthe condemned. when as he did confesse that he did otherwise keepe the Lords treasure, than as the Lord had commaunded. And if any man thinke that he may say vnto Chziste, Lord I knowe that thou

From Danger of sinne.

thou did say of the bread and the wine, this is my body, this is my blood, take, eat, and drinke in remembrance of mee: and therefore haue I euer with suche reuerence honoured them, as was due vnto thee: surely vnto such a man, Christe in conscience will at some times answer, O wicked seruant, by these wordes of thine owne mouth, do I condemne thee. For thou doest confesse that I bad thee take, eate, drinke this, in remembrance of me, why diddest thou then contrary vnto my commaundement, imagine this to be kept, honoꝝed, and sacrificed as the bodily pꝛesence of me? The wordes of Christ be moſte true: but when as they be pꝛonounced with such circumstances as be moſte contrary vnto the custome of the christians, then they haue a meaning moſt contrary vnto the doctrine and commaundement of Christe.

The giftes of God in all things, and especially his sacraments, be good and godly, but the abuse of them contrary vnto Gods commaundement, is diuelish and abhominable. The preacher, and the coniurer vse bothe, the name, and the word of God, and good pꝛaiers, howbeit not in like manner,

The right way.

noꝝ foꝝ one purpose, foꝝ in beliefe, behauior,
and purpose, they be cleane cōtrary the one
vnto the other.

There was neuer sene in the world, two
things so muche contrary the one vnto the
other, as is the masse & the Loꝝdes supper.
Therefore whatsoeuer is well vsed in the
one is euill abused in the other. And truely
that fault of abuse is no smal offence, albeit
that which is abused, seemeth sometime to
be but a little thing. Foꝝ it is a great sin to
delight oꝝ be occupied in little trifles, ne-
glecting oꝝ refusing Gods great giftes and
benefits in waightie matters.

So do Priests in their masse abuse gate
garments, neglecting the seemely simplici-
tie of the Loꝝdes supper : and therein com-
mit no small sinne, pꝛeferring their owne
imagination vnto Chꝛistes institution.

So Adam in Paradise by the abuse of
the fruite of one tree, contrary vnto Gods
commaundement, shewed suche a sinfull
minde, as was disobedient vnto God, poi-
soned by the Diuell, to pꝛeferre a fantasie
of false perswasion, vnto all the profits and
pleasures in Paradise of Gods gracious
gifte and pꝛouision.

From Danger of sinne.

So commonly in all realmes and countries: and notably in England, they whiche receiue great honours, possessions, dignities and offices, to be well vsed vnto the honoz of God, and to the profite of all men. Yet for the imagination of priuate pleasure or profit in the abuse of some little things doe deserue death and damnation vnto themselves, with losse of al things that is theirs, The Israelites placed by Gods promise in the Lande of promise, by their owne craft and crueltie plucking some parts and parcels one from an other, did at length deserue the losse of all together, both lands and goodes, and themselves to bee taken of strangers and vsed as captiues. For the vncharitable getting and keeping one from an other, is the iuste cause of cruell spoyle and losse of all together. So Achab in getting a vineyard, did lose a kingdome: when as he negligently abusing the policie of Iesabel did abhominably sinne in sheading Naboths blood.

Take heede O England: for no man can vse moze gentle wordes and liberall promises vnto thee, for the inheritaunce of thy crowne, than Achab did vnto Naboth for his

¶.iiij.

vine

vineyard, and yet by the policie of Iesabel, with the consent of the rulers and elders of Iezrael was Naboth spoiled cruelly, both of his life, and of his enheritance: and so Achab ioyned the vnrighteous possession of a vineyarde vnto his kingdome, not of malice willing the crueltie of Naboths death, but of couetousnesse taking the profite of Iesabels policie, which was a woman rather encouraged than corrected & chastised by the King & the countrey, to expulse and persecute Gods Prophets, for the fauoure she bare vnto Baals priests.

And these things then neglected of the king, the rulers, the cōmons, and the countrey as small trifles, were sone after rewarded, and plagued of God with greate and græuous vengeance. O Lorde, when, and with what, wilt thou rewarde them, that haue moze vncharitable gaines, than righteous possessions: that haue conueyed by couetousnesse, pretie portions of a kingdome, vnto little or nothing of their owne enheritance: that can be content to take profite of other mennes euill policies, and also themselves to deuise and practise craftie crueltie, that haue burned and banished

From Danger of sinne.

nished the preachers of the gospel of Christ to receiue and set vp sayers and singers of a ceremonious masse? I write not these things to stirre vp cankred stomakes vnto enuie against other, but to moue charitable men of pitie to pray vnto God for their countrey.

O England, if that thou dost think that superstitious ceremonies, worldly vanities and craftily cloked couetousnesse and ambition, be but smal trifles, yet shouldest thou be well assured that God will sometimes remember such smal trifles, and not long delay the ful reward of moze abhominable abuses in greater matters.

It is a great mater when as any things of great goodnesse either by Gods creation or institutiō, be in any wise abused thzough mannes imagination. So was woman created and commended of God vnto mā, as a helper vnto comfort, and natural seede giuen to the increase of mankinde, being both together sanctified in matrimony, vnto Gods glozy, and vnto mannes continuance, comforte, and commoditie. But the floude in Noes time whiche drowned the whole worlde: and fire with Brimstone

F. b.

which

The ryght way

which destroyed Sodome and Gomor, did witnesse by vengeance how great and greuous a matter the abhominable sin of the was, whiche did mistake vnto themselves wiues for bodily beautie onely, or otherwise misuse themselves in satisfying of their filthy lusts unnaturally. Also the Israelites in the lande of promise did loue, and take in mariage many straunge women, hating and forsaking their own lawfull wiues, yea they did offer their seede vnto Moloch, sacrificing their children vnto Idols, and with these euill abuses of these good things, they so infected and popsoned the lande, that it did euen vomit and spue out them, as most vile filthinesse afoze the face of God and man.

Let all men take heede, whiche knowe that God hath created man and woman, and sanctified wedlocke vnto their necessary and comfortable felowship: that they do nothing contrary vnto Gods ordinance, either refusing suche comfortable helpe, as they need of one wife, or else abusing many women, or worse wayes deuised & taught by the Deuil, to satisfie their filthy lusts: & that vnder pretence of honest loue to make
godly

From Danger of sinne.

godly matrimonie, there be no craftely con-
nered couetousnesse, to commit abhominable
idolatry. Take heede all parentes, and
you that haue Wardes, that ye offer not
your seede vnto Moloch, that ye sacrifice not
your children vnto Idols, ioyning them to-
gether by your couetousnesse, which is Ido-
latry, when as there is none suche loue in
them, as may make godly matrimony. Pea-
ce all men ought to beware that they cloke
not their greedie couetousnesse, and filthy
lusts, vnder the pretence of any godly pur-
pose. For when as Sichem Emors sonne,
being the head man of the citie of Sichem,
sought to satisfy his carnal lust with Dina
Jacobs daughter, & perswaded the citizes of
Sichem, through couetousnesse of gains to
be had of other mens goods, to take circum-
cision, & appere in outward profession like
vnto the Israelites in religion, then that
deuillish purpose, couered vnder that godly
pretence, prouoked vengeance to the utter
destruction of Sichem and all those citizes.
Matrimony of gods institution, & circumci-
sion, as a sacrament to seale the profession
of gods pure religion, were good things ac-
cording vnto gods ordinance: but the abuse
of

The ryght way

of them was a greate euill and a hainous sinne contrary vnto Gods commaundement: and therfoze is the plague and vengeance which fell vpon them, wzitten to be a warning, that vengeance from God will fall vppon all Cities and countreys, in the which suche hypocrites, by suche abuses of Gods ordinaunces and sacraments, do soze slander the true profession of Gods pure religion.

¶ England, beware least that thou be found still to keepe and flatter filthie lecherie, couetousnesse, and ambition, cloked vnder the pretence of honestie, religion, and godlinesse. Beware also of the false hearts of such flatterers, as easily gaue any honoz or authozitie from Christ and the king vnto the Pope: to keepe lands and goods from the crowne, the Church, and the common wealth vnto themselves. Englande, demaunde of them that haue graunted vnto the Pope all authozitie, why they do denie him his purgatorie: and if they thinke that there is purgatorie, wheras feely soules lie to be releued by saying masse, why do not they restore and bestow al their lands and goods to maintein many masses, for to ease
and

From Danger of sinne.

and deliuer seely soules out of so great torments and miseries? And if they do know that there can be no purgation for sinneful soules, but onely Chzistes blood, clenſing living mennes hearts by faith hearing and beleuving the goſpell, why do they ſuffer any pzieſtes in ſaying maſſes ſo dangerously and damnably to abuſe the word of god, and the church and ſpouſe of Chziſte, contrary vnto the goſpell of Chziſte? yee that know, that gods word is abuſed, if it be not ſo plainly red, pzeached, or pzonounced, as may make men to vnderſtand, knowe, and beleue gods truth, and that the ſeely ſoules and ſimple perſones, hated and contemned heer living in this world, be the church and ſpouſe which Chziſt hath purchaſed, purified, & ſanctified vnto him ſelfe by his owne blood: I beſeeche you beware of thoſe pzoclers of purgatorie, whiche by their maſſe bzing themſelues and all theirs, into ſuche a madde maſe, as to imagine that their words which cannot be heard and vnderſtand to comfozte the conſciences of the living, may in any wiſe ſerue to ſave or deliuer the ſoules of the deade: or that thoſe landes and goods which be beſtowed to replenish

The right way

plenish their temples with their owne idle bellies, and with carued and painted images, be any other things, than the open and abhominable spoile & robbery of the lively stones, members, and ministers of the holie Church, and mysticall bodie of Iesus Christ.

This sinfull abuse, is like to cause England to be soze plagued, especially because of suche men, as did pretende a loue vnto Christes gospel to gette abbay Landes, and church goddes into their handes, and now consent, to expell and persecute the gospel, to kepe the same in their handes, and in the meane time neither be ashamed nor afraid of their manifest and manifold perjurie in suche solemne othes, for the purchase and possession of their lands & goddes, for the inheritance of the Crowne, for the iuste authoritie of the king, for the vsurped primacie of the pope, for the profession both of godly religion, and of vngodly Idolatrie and Superstition, as by the words of their owne mouthes, taking God to witnesse, they haue shewed them selues afoze all the worlde, periurers, theues, and traitoures vnto

From Danger of sinne.

unto their countrey, unto their king, unto
G D D, and unto man: vndoubtedly these
euill abuses, bee sure tokens of soze venge-
aunce.

Like wise all abused oblations and sa-
crifices do rather prouoke, than appease the
anger and wrathe of God towards man:
as was wel seene in the sacrifice of Caine,
lacking faith: and in the multitude of sacri-
fices offered of the Israelites, with bloudie
hands of vncharitable gotten goods. Where-
foze the lord crieth, saying, that he is ouer-
burdened, soze greened, and wearied with
many sacrifices. He sayth, the hands of the
offerers be bloudy, he hateth al burnt offe-
rings of spoile and robberie, euery thing is
spoile and robberie afoze God, that is got-
ten or kept vncharitably amongst men. O
howe vncharitably did the Pharisees catch
and keepe vnto themselves by their traditi-
ons, the riches and releefe which yong men
did owe vnto their olde impotent parentes
by Gods commaundement, They did pre-
send such a seruice towards god the father &
the church their mother, as though al obla-
tions coming vnto their hands for h^e mayn-
tenance

The right way

tenance thereof, should best haue pleased
god, and most profited the people and their
parents when as in deed by teaching such
their traditions, so contrary vnto Gods co-
maundements they did rob God of his ho-
nor, the church of holinesse, the people of
their riches, and poore parentes of due and
necessarie releafe and reuerence. And much
like or farre worse is the manner of them
which to maintaine masse as dayly sacri-
fice for the seely soules in Purgatorie, ac-
cording vnto mans imagination, contrarie
vnto Gods word do robbe the lively mem-
bers of Christ vpon earth, of the comforta-
ble light of the Gospell, and of charitable
releafe of men, pretending nothing to be so
much vnto gods glory, and all mennes pro-
fite, as the masse, which in deed maketh
gods house of prayer, a den of theues to rob
God of his honor, and gods people of much
riches, and of all godlinesse. For preten-
ding to honor God vpon the altare, and to
releue soules in purgatorie by the sacrifice
of the masse, they dishonor God in heauen,
and dangerously blinde the mind, and cum-
ber the consciences of men vpon earth with
such doctrine and deeds, according vnto the
fantasie

From Danger of sinne.

fantasie of man, contrarie vnto the cōmandement of God, as hee indēde afoze God a stinking sacrifice of vile abomination, because they be vncharitable and vnfaithfull. Nothing can be acceptable vnto god without sayth, that woꝛketh by charitie. Faith commeth by bearing of the woꝛde of God. So whosoever doth not learn by the woꝛde of God to beleue in God, and liue in charitie, but will pꝛesume vppon his owne ymagination to offer vnto God the sacrifice of his seruice, according as hee seeth in the fashion of this woꝛld commonly, hee cā not attaine vnto saluation by sayth in Chꝛyste, as Abel did, but deserue damnation for his owne doings, as Cain did. He that liueth in idlenesse vpon other mennes labours, or that is much occupied in anie other than in his owne office, cannot offer his own boay in diligent doin of his owne dutie, as a sacrifice holie, liuelie, and acceptable vnto God, for hee hath no faith woꝛking by charitie according vnto Gods woꝛde: but some such wittie and woꝛldly policie as by couetousnesse and ambition is framed alwayes according vnto the fashion of the woꝛlde. Such were the pꝛiestes pastozs in Isræll,

C

feeding

The right way

feeding themselves, & not y^e flock. Such were the p^relates in Jerusalem voyde of humble diligence in godly doctrine, & full of arrogant businesse in ciuill matters. Suche were the carnall Gospellers, and couetous worldlings, and painted p^relates in England; euer pretending such religion and refo^rmation as best pleased the King, the Queene, or highest in authoritie: and neuer ceassing in shifting and seeking for their owne safetie, p^rofite and bainglozie, to turne many things frō euill vnto worse, vnto the great flaunder of godly religion, & vtter abolishment of all refo^rmation. Suche hauing no liuely faith in Ch^ristles merits, desired and deserued the shadow of death, vnder diuelli^{sh}e abuses in a solemne Masse.

The grosse vices in manifest abuses afo^re, were neuer so euill and abhominable, as was in Ch^ristles time the fine coloured hipocrisy of those, which once caused Ch^rist to bee crucified at Hierusalem, or of suche as yet take vppon them dayly to sacrifice Ch^rist in all places.

Ada in Paradise abused an apple, a small trifle, neglecting many good gifts of God: they in Hierusalem, & in al places, teache & keepe

From Danger of Sinne.

keepe mens traditiōs, neglecting & making
of no force the cōmaundementes of God.

Many men at other times abominably
sinned concerning godly Matrimonie, and
natural seed, moued only by conetousnesse
or carnall beautie, to take wiues, and keepe
whōres, or other wise vnnaturally to satisfie
their filthie lusts: these Priests through
conetousnesse and ambition, with vsurped
authoritie, did then in the Jewishe Syna-
goge, and do now in the Romish churche,
abuse the amiable daughters of the holy ci-
tie, the consciences of deuoute men in the
spiritual Hierusalem: & also unkindly con-
uey and coꝛruptly abuse the immortal seed
of the woꝛde of the liuing God. Naturall
seed is ordeined of God to continue succes-
sion vnto men vppon earth: and the seed
of Gods woꝛde to serue in regeneration
of Gods childzen vnto Gods kyngdome.
And what good fruite can spring of suche
good seed amongst them that condemne
and foꝛswear godly matrimonie: and that
wilfully spill by passing, suche seed as
should be well sown in preaching?

Aaron in wildernesse, of the golde that
was brought out of Egypte made a Calf,

C.ij.

so to

so to be honoured, as caused God to be offended and the people plagued: The Priests in Hierusalem of the law that was given by Moses to lead men unto Christ, did set by such an Idol in mens hearts at Hierusalem, as caused men to kill Christ: And nowe priests of the supper at the Lords table, whereas Christe should be remembred, make a Masse at their altare there to haue him daylie sacrificed.

Jeroboam knowing that God had ordained for his glory, that all Israel should yearly appeare afore his face only in Hierusalem, yet to drawe and keepe the ten tribes from God vnder his dominion, did set by two golden calves, the one in Dan, and the other in Bethel, saying: this is my God which brought thee out of Egypt to Israell.

The chiefe priests and the elders, being certified by the Souldiers whiche watched the sepulchre, that Christ was risen with maiestie and glorie, yet to kepe themselves in estimation and authoritie, did giue money to set forth not a figure of a golden calfe, but a diuelish face of a forged lie.

And now when as the holie Ghost with preachers of the Gospell, witnesseth that
Christes

From Danger of Sinne.

Christes body is glorified in heaue in forme of man: yet to drawe and keepe mens mindes from heauen, and to continue a pretended priesthode in estimation vpon earth, they haue pretended a presence and sacrifice of Christes bodie, bovd of all gloze, vnder the forme of bread and wine.

Christes bodie was once for all sacrificed, and then, for euer so glorified: that as he was once in forme of man seen and conuersant amongst men vpon earth, so is hee now taken from amongst men, and glorified in Heauen. Wherefore he can not bee cloked or shewed here or there vnder anie forme of fishe, or soule, man, or beast, bread, or wine, or of any bodily creature, vntill he appeare in maiesty and glozie, as the lightning most clearely shining from the East vnto the West openly vnto all men: Euen so coming as he was seene ascending and departing, that is, euen in the same forme of man glorified, in the which he suffered and died. He did not die in the forme of man, to be sacrificed & offered vnder the forme of bread, he is not glorified God and man in heaue, to be consecrated or conured vnder the form of bread & wine vpon earth.

CHAP. VIII.

All good things bee giuen of God vnto man in
Christ, seen by the light of the Gospell, and re-
ceyued by Faith.



Christe by his owne perfecte
obedience, oblatio & sacrifice
once for all, hath purchased
of God vnto them y beleeue
truly in him suche forgive-
nes of sins, such bearing with infirmities, &
such gracious goodnesse, y they shall not be
charged for not fulfilling the lawe, beyng a
yoke to heauie to be bozne of mans infirmi-
tie, but they shall be commended, and rewar-
ded as keepers of Gods commaundement
by reason of Faith, that worketh by chari-
tie: he hath so abolisht sacrifices & ceremo-
nies, that now vnto the Faithfull there re-
maineth no darknesse vnder shadowes and
figures, but great abundance of most com-
fortable light in spirit and truthe. For whe-
n he had put away and abolished figures
and shadowes fully and clerely performing
the truthe in bodily presence, then did hee in
body ascende from the earth to be glorified
in

'From Danger of sinne.

in heauen, so as all faithfull in every place
vppon earth might haue a moze comforta-
ble and commodious presence of Chyste
with them in spirite, than coulde haue con-
tinued vnto some men in any one place in
body.

So notwe the mercifull goodnesse of God,
is in many things by many meanes so sig-
nified, as after a sort it might be spied and
perceined: but in Chyste only so promysed
and perfourmed, and by preaching of the
Gospell through power of the spirite so re-
uealed & offered, as vnto saluation it may
be receyued and enioyed.

Seing therfore, that it hath pleased God
to graunt & giue vnto man in Chyste, after
suche sorte all treasures, man can haue no
neede, noz shuld not haue any will oz desire
to take any thing either of any other persō,
oz els after any other sort oz fashion. For it
is an abhominable contempt of God to dis-
dain any thing freely offred of him, & to seke
oz desire the same oz a worse to be gotten
and purchased of any other. It is a spitefull
mocking of Chyste, to say, that any thing
may be graunted and gotten by some other
meane, which Chyst did purchase and buy
G.iiij. With

The right way

with his precious blood: as though Christe had not so well and wisely bestowed his bloodshedding, as some other might haue bestowed some meaner thing. Some men imagin that they need not for euery thing to call vpon Christ, and that they shoulde not themselves presume to pray vnto God, but rather humble them selues in praying to saints, to be mediatozs for them vnto god. These mens presumptuous arrogancie is abhominable afore the face of God, for that they wil not know themselves to be so vile and sinfull, that none other can bee able, or meete to bring them vnto God, or by anie meane to purchase vnto them any thing of GOD, but onely Christe by his precious blood. They doe imagine after a woꝛldelie fashon, GOD to be like a proud Prince, whiche woulde haue suters to speake vnto his seruants: and so in iudging of God contrary vnto al examples & doctrine in Gods woꝛd, they dare not take the way in at the doze, by the which all faithful be called and receiued as Gods frendes, but in bold and blinde presumption, to climbe ouer other wayes, deserue to bee repulsed and throwē downe, as despisers of Gods grace, breakers

From Danger sinne.

kers of his ordinances, and traytours vnto his maiesty. For god is robbed of his honoꝝ due to his maiesty, by such as pꝛesume contrary to the truth of his holie woꝝd to iudge him like vnto proud pꝛinces of this wicked woꝝlde. And saints departing from hence, be not put in office and placed afoꝛe God to be hearers and offerers of men and their prayers. For onely Chꝛiste, whiche is the doꝛe of grace, euer standing open vnto all saythfull, is sufficient to be mediator betwæen God and mā in this matter of prayer, to bꝛing & pꝛesent men and their prayers afoꝛe the face of G D D. And so Paul 1. Timoth. 2. witnesseth, whereas hee speaking of prayer, sayeth: There is one God, and one mediator betwixt God and man, euen the man Chꝛiste Iesus. Nothing that is good can be giuen of any but of God onely. God gꝛueth nothing by foꝛce but by fauour. Nothing can purchase man fauour with God, but onely Chꝛistes pꝛecious blood. And they onely be redeemed and restored vnto Gods fauour by Iesu Chꝛistes blood, whiche saythfully receyue Chꝛistes Gospell. Therefore to seeke oꝛ loke foꝛ remission of any sins, foꝛ any gracious gifts,

The right way

or for any good thing of any other than of God, or by any other mean than by faith in Christ, according to the gospel of Christ, is an unthankfull refusing of the living god, of his gracious goodnesse, and of saving health in Christe, to deserve by so doyng, vengeance with the worlde, & damnation with diuels.

For they that will forsake mercy, shall not escape vengeance, they that will not come vnto Christe, shall goe vnto the Deuill. For as there is no other way vnto the father, but by him, so what other way so euer any man taketh, hee falleth into the bandes of the deuill from him.

CHAP. IX.

A perillous path of perdition, to followe the moste part: to obey rather man than God, to resist authoritie vnlawfully, to wishe vengeance, and to lay faults and blames vpon other vncharitably.



Any man lacking grace and good wyll, to searche the scriptures, so as they might synde, see and solowe this way of saluation in Christ vnto God: take that waye whiche

From Danger of sinne.

whiche commeth into their imagination by
cōmon custome, & followe the most parte of
men, which cōmonly keepe the worst way
and furthest from God. For commonly in
mans imagination is suche a false fayned
fashion of Christe, and his kingdome, as is
most unlike and cōtrary vnto the true face
and fourme of Christ and his holy Church:
as is nothing agreeable vnto that whiche
is clearely and comfoztably reuealed vnto
suche as searche and see the same in holy
scripture. And therfore they y take Christe
and the Church, as commeth by custome
into mannes imagination, doe forsake the
foundation of the prophets & the Apostles,
Christ being the hed corner stone, doe mis-
like such example & doctrine of Christ, and
his Church, as is by the Scripture taught
vnto the faithfull.

For they flee from the poore little flocke
and crosse of Christe, as from perillous he-
retikes and mischenous plagues, & they fol-
low, regard, and reuerence the gretest mul-
titude of priestes and prelates, with moste
solemne shewes and ceremonies: as though
the kingdom of Christ were a thing full of
worldly glory & outwarde holines. So lea-
uing

uing the scriptures, and following custome in blinde imagination of Chyiste and the Church they run vnto the diuell and damnation in Antichyistes kingdome.

They imagin that in following the most they shall escape dānation, when as in leaving the best, they forsake saluation. Many were drowned in the floude, when as fewe entred with Noe to be saued in the shippe. Many taried and perisht in the fire, when as fewe followed Lot out of Sodome and Gomor. Many in all places did continue in idolatrie, when as Abzaham was called & did go to serue God in a straunge countrey. Of the Israelits which came out of Egypt many deserued to die in wilbernesse, and fewe did enter into the lande of promise.

Tenne tribes fell from the kingdome of David into idolatry vnder Jeroboam, whē as a fewe in comparison went from thence to keepe the lawe and ordinaunce of God at Hierusalem. Many euer finde and take the broad way which leadeth vnto perdition, when as fewe enter in at the narrow gate vnto saluation. Many be called and fewe be chosen: yea & God doth chouse those whiche the world doth refuse. So y it is the plaine path

From Danger of sinne.

path vnto perdition, which the greatest number, and those that haue the moste solempne and seemlie shew afoze the face of þe worlde keepe by common custome contrary vnto Gods commaundement.

Many do imagin that if God work wonderly to set vp any in high authoritie, then whatsoeuer such a one doth commaund, is good and godly. It was a wonderfull work of God to set vp Jeroboam and make hym king of Israell: and yet moste vngodly dyd hee cause his people to commit idolatrie in Dan and Bethell. And when as he was made a king by the wonderful working of God, and caused the people whiche hee was king ouer abhominably to committe idolatry agaynst God: yet euen then in so doing did hee say, and commaunde euery thing in the name of God, as the true honour and seruice of God. But neyther the wonderful worke of God in making him king, nor his owne saying or meaning to establishe that kingdome, coulde make or proue that to be the honoꝝ and seruice of God, whiche was contrary vnto the worde and commaundement of God. O Englande beware and take good heede that thou neyther resist an
thoꝝitie

The right way

thoultie, no2 yet committe idolatrie. For if thou following mans imagination take eyther of these two ways, then doest thou perillously procede towarde perdition, contrary vnto the commaundement of God in the wo2de of God. For the wo2de of God teacheth neuer to resist authozitie, but euer to pray for al men, and especially for suche as be in authozitie: and yet if any thing bee taught and commaunded contrary vnto Gods wo2d and wil, then rather to obey god than man, how high in authozitie soeuer they be, which take vpon them so to teache or commaunde. Therefore if thou feele authozitie heauie and greuous vnto thee, which surely is Gods ordinance for mans comforte and commoditie, doe not repine & murmur against Gods ordinance, but repent and amend thine owne faults, which doe cause God to scourge & beat thee with that rod of authozitie, which when thou of curst hart by wishing, wo2d, or deed woldest snap and pull out of Gods handes, then didst thou deserue and cause God to take from thee that rod of his fatherly correction, & poure vppon thee plagues of intollerable vengeance. So the Israelites impatiently refusing

From Danger of sinne.

ling the correction of seneritie vnder Ro-
boam, were plagued with idolatrie vnder
Jeroboam. But when as the childe that is
corrected, or the people that is plagued, doth
humbly submit himself vnder the hande of
God his heauenly lord & Father, then will
God of fatherly affection, cherish his child,
spare his people, and caste the rod into the
fire, eyther as he did graciously change the
hart, and mollifie the minde of Manasses,
or else as hee did righteously remoue and
destroy the power and person of Saba-
donosor, of Saul, and of suche other.

Take ye heede and bee warned as well
princes as peoples, as wel ye that be in au-
thozitie, as you that bee vnder authozitie:
for when as the one is punished by the faultes
of the other, then commonly the vngod-
linesse of them that doe suffer, is the cause
of the faulte in the other.

When as the people in Israell kindled
the fury of God fiercely agaynst theselues,
then Satan had power to persnade Dauid
their King to commit a great faulte, in num-
bryng the people, for the whiche God
did greuously plague them. Whē as Dauid
had greuously synned agaynst God in
abho-

abominable murder and adultery, then the
 sinfull sedition of the people stirred vp by
 ambitious Absalon, serued as the sward of
 God to plague David, & expulse him. Con-
 trarye wyle, when as one dothe pyttie and
 praye for an other, then God dothe pardon
 the faultes, and remedye the mysseries of
 bothe. As David seeing the people perishe,
 and the angel with the sward of the plague
 ready to procede to stryke the citie, dyd fall
 downe in greuous sorowe, confessing his
 owne faulte, and pittifully bewayling and
 praying for the plagued people: so that then
 Davids sinne was pardoned, & the plague
 among the people ceased, and bothe partes
 of God chearished and comforted. Like-
 wise the people after the death of Absalon,
 perceyving and feeling their owne faulte,
 were greued with the expulsion, and desi-
 red restitution of David their King: so as
 they reuerently receyved him, he lovingly
 did pardon them, and God graciously did a-
 gree and blesse both him and them together
 in a peaseable and prosperous kingdome.
 So surely whensouer men will sorowe
 and confesse their owne sinnes, pyttie and
 praye for the mysseries of other, then wyl
 God

From Danger of Sinne.

God forgive the sinnes, remedie the miseries, comforte the consciences, and blesse and prosper the countreyes and kingdomes of such godly persons.

And therfore, all mē had neede to beware of suche vngodly mindes, as desire and delight to see or heare the mischief and miseries or faultes and evils in other. For all they that haue so evil disposed mindes, shal some be forced to fynde and feele in them selues the same evils whiche they now will and wishe vnto other. No man shoulde imagin bycause he can finde a faulte in other, that therfore he himself is not giltye: or bycause other be plagued, that he shall be blessed. Adam in Paradise founde faulte with the woman, and the woman with the Serpent, and God did not take the faulte of one to be an excuse for an other, but rather as cause of greater offence, and of more iuste condemnation vnto them all. The Pharisee did finde faults in the Publican, and had nothyng in hym selfe that coulde please God. The Publicane feeling and confessyng his owne faultes obteyned mercye and grace of God. And also note, that those whiche had theyr bloude

with sacrifice, being cruelly killed of Herode: and those which were miserably overwhelmed with the fall of a Tower in Siloe, were not the greatest sinners afoze God: but rather shewed as notable examples, to giue warning vnto all men, that if they would not repent and amende them selves, being then spared, they shoulde perish and be destroyed with suche vengeance and plagues, as they did see poured vpon those other that then suffered.

So the moates in other mennes eyes should make vs diligent to pul the beames out of our owne eyes: and the plagues of other mennes punishments bee good warnings for vs of repentance & amendment. But when as menne lightly regarding the good counsel of Gods word, and boldly presumyng vpon false prophecies, and bayne worldly policies, doe imagin that faultes founde in other, make muche for the discharge and prayse of them: and the destruction of other, for the deliuerance or assurance of them: then doe their blynde eyes which will not see and sorrowe their owne finnes, and other mennes miseries, despise the long sufferance and mercifull pacience of God

From Danger of sinne.

of God alluring them by al maner of meanes vnto repentance & amendment: & their hard harts which can not repent, doth heap & stowe vp against themselves, the wrath and vengeance of God, in the day of his displeasure, whiche commeth so soze and sodaynly vpon them that they shall fynde no way to auoyde it, no: be able to abyde it.

In Englande take heede. For when God dothe beginne to iudge those that be of his house and familye, then dothe hee make ready, and threaten vengeance and perdition vnto suche as be strangers and enemies vnto hym, and vnto his house, his church, his Gospel, his truthe. As surely as the Lorde liueth, if thou wilt not soon see, take good heede, repent and amend, thou shalt not long be without feeling and experience, that carnall libertie sclaundering the Gospel, can be no couer no: cloake for superstitious Papistris refusing the Gospel. No: worldly couetousnesse taking and abusing any landes or goods pertaining vnto the church of Christe, and to the common wealth, shall not excuse or defend abhominable idolatrie agaynst the honor of God, and saluation of mens soules.

The right way

Fayned flatterie to get and keepe the fauor
of man, shall not serue oꝛ saue manysse
and manyfolde pericuries from the plague
and vengeance of God. Follishe pittie wee-
ping foꝛ the plagues poured vpon the greene
tree, bearing frutes vnto the gloꝛie of God
in heauen: shall not serue to excuse the hard
hearts which can not soꝛowe foꝛ their owne
sinnes, themselves and their frends, which
be dry trees, vessels to be filled with wꝛath
and vengeance, fyꝛe byꝛandes to bee bur-
ned to kinde and keepe a continuall fier in
hell. Wherefoꝛe be warned by gods woꝛde
2. Coꝛ. 6. come from emongs them, and be
ye seperated from them, sayeth the Loꝛde,
and touche ye not the vncleane, and I will
receiue you, and I will be vnto you as a fa-
ther, and ye shall be vnto me as sonnes and
daughters, sayth the Loꝛd almighty.

CHAP. X.

The best way for euery man to sorrow for his owne
sinnes, to pitie other mennes miseries, and alto-
gether in vnitie of Faythe and Charitie, too call
and truste vnto God for mercie and grace in
Christ.

From Danger of sinne.



Englishman & woman, who
or where so ever thou arte,
behold & see how the merri-
ful goodnesse of god by many
evils, miseries, and dan-
gers, both drive thesē hope
& trust in thy self, in man or in any worldly
thing, that he may the better by the light of
the Gospell allure and winne thee vnto his
mercie, grace, and saluation in Christ Iesu.

Thou mayst learne by the law of God,
and experience of all ages, that there is no-
thing of mannes minde and imaginati-
on, but the euill of sinfull abhominati-
on. The worde of God dothe witnesse, that
what ceremonies, sacrifice or service any
man at any time did of theyr owne zeale
and deuotion, devise to honour and please
God, was in deede superstitious idolatrie
and abhominatiō afoze God. Thou maist
see by the light of the Gospell through the
power and p̄sence of Gods spirite, sp̄ed
and p̄ched in euery place, that such shado-
wes & figures in sacrifices and ceremonies,
yea & suche bodily p̄sence of Christes hu-
manitie vppon earth, as God ordeyned to
serue in their time and place, be nowe vt-

The right way

terly abolished as vnprofitable, for that they could not haue continued, or bene re-
mued, but that the clere lyght of the Gos-
pel, should by them be soze blemished and
hindered. Nowe by the grace of the holy
Ghosse, sent and come to declare, teache,
and witnesse the truthe of God in playne
preaching of the Gospel, thou mayest heare,
see, and pertaine the world, so reprovued and
rebuked of sinne, of righteousness and iud-
gement, as maketh it playne and euident,
that suebe horrible sinnes as seuerally in
certaine times did euer prouoke some soze
plagues and vengeance, doe nowe all toge-
ther so fully flow into this wicked world,
and into the **M** England, as dothe deserue
bitter & sodaine destruction. Wherefore thou
that fearest, and confessest thy selfe soze, sick
and diseased, grievously wounded, and hea-
uily charged and burdened with the abho-
mination of thine owne sinfull wretched-
nesse, and with the daunger of deserued
plagues and vengeance, thou mayest best
assure thy selfe by sayth in Christe, of com-
fortable deliuerance and sure saluation.

For vnto thee, even vnto thee, saving
health is prouided, and proffered of God, in
him,

From Danger of sinne.

hink, and by him whiche sayeth: They that be in healtbe haue no neede of a Physitian, but they that be sicke and diseased: I came not to call the righteous, but sinners vnto repentance: Come thou therfore vnto me, which labourer, and art benie laden, and I shall ease thee. I shall helpe, deliuer, and saue thee. Come therfore in sorrowing thine owne sinnes, and pitying all mens miseries, and I will not refuse the sacrifice and oblation of thy humble spirite and contrite hart. I wold not haue set forth the abomination of thy sins so openly, and shewed so many tokens of plagues and vengeance comming presently, but to make thee moze willing to come at this my earnest calling because now thy danger is great, thy tyme is shorte, and thou canste haue no refuge or remedie, if thou doe not speedily come vnto me, whiche am willing & able to heale all thy diseases, to forgive all thy sinnes, to deliuer thee out of all daungers, and to turne perillous plagues of vengeance from thee, into plentifull prouision of all comfortable commodities vnto thee.

Remember and consider the example of the children of Jacob, which by enuying of
their

their brother Joseph, casting him into a
dungeon, and selling him vnto strangers,
deserued such a plague of famine & hunger,
as forced them to seeke for food in a strange
countrey: and there when as they pittying
Beniamin their yongest brother with cha-
ritable loue one towarde another, did all
together humble themselves in prayer afoze the
ruler of the countrey, which did speake shar-
pely: then the ruler, heeryng in deede Joseph
their brother, coulde no longer vse himselfe
strangely towarde them, but with louing
pittie did forgive them all their former fau-
tes agaynst him, and did make mooste com-
fortable and plentiful provision for them,
their father, their wyues, and children.
And if you, whose sins haue caused Chyste
to be bought and solde, to dye and suffer,
whiche haue falsly pretended, fayntly fa-
mored, yea shamefully sclandred, and cru-
elly persecuted the gospel of Chyste, which
wilfully and wittingly in manifeste and
manifeste periuries, haue prouoked the
wrathe and vengeance of G D D, whiche
haue enuied, hated, and sclandered one
another, and so deserued dangerous pla-
gues: but yf you will now pittie them that
bee

From Danger of sinne.

bee in miserie, and in vnitie of fayth and
brotherly charity, altogether humble your
selues in prayer afoze your heuenly father,
then Christe whiche hath all authoritie, of
tender harte will embrace you with louing
pitie, take you as his owne brethren, forget
and forgive all that hath bene done against
him, and provide plentifully all things com-
modious or necessary for you & yowres. He
will fetch you from farre into that weal-
thie place, where as he is a ruler: he will
gather you oute of all quarters, into that
church, wherof he is the head, that whiche
you did meane euill towards him, will bee
so order as shal be best for you. I say sure-
ly, for all you y being thus now called, will
come after this maner, yea if you be many,
all the rest also shal be spared for your sa-
kes, if you be but few in numbre, yet every
one of you shal bee so provided for, that if
there remaine vpon earth any godly com-
fort for you, ye shal be reserved and kept
to see and enjoy it: and if nothing shal re-
maine but miserie and mischief, then shal
ye be preserved and deliuered oute of the
griefe and danger of it, vnto ioy and glozie
with Christ.

H.v.

Chap.

The right way

CHAP. XI.

An admonition and exhortation, only too loke and trust vnto the goodnesse and promise of God, & earnestly to desire and pray to see and enioye the kingdome of Christe.



Thus dothe the worde of God in holy Scriptures giue good light vnto the right way from all dangers vnto the beste assurance of all goodnesse. For the lawe whiche declareth and requireth mans ouertie, dothe proue that man being frayle of flesh, tempted of the deuil, & bewitched of the worlde, dothe deserue wrathe and vengeance. And the Gospell bringing gladdes tydings of free deliuerance, doth set forth the mercies and grace of god in Christ vnto man. And then man by faith doth flee from himself, the deuill, and the worlde, vnto all gracious goodnesse in Christe onely. So the keeping and the walking of the right way, is the continuance and increase of suche fayth as commeth of Gods worde. And sayth commeth of Goddes worde, is continued and increased by the forsaking or leauing of other things,

From Danger of sinne.

things, to looke and truste onely vnto the woꝛde and promise of God. So Abꝛaham did forsake his owne kinred and countrey, leauing all reasoning and doubting eyther of prouision amongs straungers, eyther of the barenesse of his owne body, and of hys wifes wombe, eyther of the sacrificing of his sonne. I saye Abꝛaham doubting or fearing none of these things, but onely regarding and trusting the woꝛd and promise of **G O D**, was made strong in faith, giuing prayse vnto God, beyng thꝛoughly perswaded, that he whiche had promised was able to performe. So Peter regarding nothing but the calling of Christ, did come forth of the ship & walke vpon the waters by a strong & sure sayth: but looking aside at the windes and waues, by a faynte and feeble sayth did sinke downward in danger to be drowned.

Hearne therfore all ye that be called and commaunded of Christ to flee from the abomination of desolation, not to feare, stagger, and doubt for lands and goods, wifes and children, friends or foes, fire or sword: but be ye strong in sayth, thꝛoughly perswaded, that he which hath promised, is able to performe vnto you in suffering for his cause, that

The right way

that one haire of your heades shall not per-
rish, and that for the losse of any thing here
in this present world, ye shall receiue ma-
nyfold recompence, and after wards in the
world to come life euerlasting. Surely all
your goods, countrey, and kinred, shall not
be so muche hurt by the world, as blessed
of God, when as you in Christs cause for
Gods gloze, by death, prison, exile, or any
manner of persecution bee forced to leaue
and comend them wholly vnto the fatherly
prouidence of God. But if ye forsake God
for loue of them, then doe ye deserue that
God should destroy you, and plague them.

As when the Israelites at Cades were
called of God to come forth of the wilder-
nesse into the lande of promise, then they
douted and feared so muche the daunger of
evils, to their wiues and children, that they
refused Gods calling, and God therefore
returned them vnto long trauell, and ma-
ny troubles in wilderness, where as their
bodies and carcases, all died and perished,
their wiues & children were ofte and gra-
uiously plagued.

And euen so, when as a man is called in
witnessing of Gods truth by any death, to
come

From Danger of sinne.

come speedily out of this world into heauē,
then if for feare or loue of frēdes & goods, he
utterly wil refuse & deny so to forsake all, &
come vnto God, he shall deserue that God
with long tretchednesse in this worlde,
shold destroy him, and plage all that is bys.

For in fleeing from speedie passage by a
fierie sagot, which is sodenly ended: hee shall
fall in daunger of a fiery fever, or of some
such sicknesse, as shall most miserably con-
sume his body, euer biting and burning by
a little & a little to make him to feele long
sorowes of life vnder a slow deathe. Yea in
refusing to come with a courage, being lo-
uingly called of God vnto life everlasting,
he runneth in danger to dispaire, when as
by fearful death hee shall be forced to forsake
this world, this life, and every such thing
as hee nowe lyketh and loueth. Many fea-
ring to bee shutte vp in a stinking prison,
where as godly men haue ever found most
swēte consolations of Goddes spirit, doe flee
from the truthe, and fall into snares and
banes of the diuell, drawne with grudge &
grief of conscience, vnto moste vile and fil-
thie service of sin, superstition and idolatry.
Many also bee so addicte vnto their owne
countrey,

counfreys there abiding in the shadowe of
 death vnder Idolatrie, that they will not
 desire seek and find the church of Christ in
 other places openly assembled in such a sin-
 cere profession of Christen Religion, as
 God dothe blesse and beautifie with the ri-
 ches and grace of his cleere truth & comfort-
 able countenance. Many knowing and li-
 king the truth inwardly in their mind, yet
 frame themselves in outward apperance
 to please the world, hauing their owne con-
 science to witnesse, that in purposing so to
 please bothe God and man, they can not
 long escape the iudgement, shame & confu-
 sion of vnfaithfull flattering & dissembling
 bothe with God & man. For in halting vp-
 pon both sides, they can not vprightly stand
 or go with either party: but in bowing vn-
 to Baal, they fall from God. And hauing
 good knowledge of God, and yet giuing oc-
 casion of offence to the simple that lacke
 knowlege, they deserue worse than a mil-
 stone to be tyed about their necke, and to
 be drowned in the sea: because they seeing
 vngodlinesse, doe wittingly presume afore
 the face of God, to bring them selues and o-
 thers following their example in danger of
 the

From Danger of sinne.

the same that they see is vngodly, by going to Masse, and pretending a loue and knowledge vnto the gospell, they make the simple ignorant to thinke that the Masse is not vngodly, or that for policie a saythfull Christian may company with the vngodly, at vngodlynesse. A man may haue iust occasion to keepe or change any place, but neuer to yelde or agree vnto any euill and vngodly thing. It is not the flying from place to place only, but from the vngodly fashion of this woꝛlde, vnto newnesse of life that can profite man and please God. So therefore vse all places as may helpe beste, to the amendment of your liues. And where as ye do see Idolatry mainteined & forced by authoritie, tary not in that countrey, except God haue so there provided for you that ye shall not be forced for feare of man to bowe vnto Baal, for to flatter & please woꝛldly powers, to heare or say the vngodly Masse. And if ye come forth of youre countrey for loue of youre pure religion, rest not but in suche places, as haue the riche blessings of sincere godly doctrine and discipline. If ye forsake your countrey for Christes cause, doe not leaue Christes Churches,
Gods

Gods blessings, grace, and cheérful countenance to please Chzistes enemies. When as God shall sende his messenger in the spirit & power of Elias, then they that halte upon both sides, shall be sharply rebuked, they that be neyther hote nor colde shall be cast up, vomited and spued forth, as moste vngodly and wicked. They that flatter Princes, and mock and persecute pꝛophets and pꝛeachers, shall be in danger of fire from heauen to destroy them. The priests of Baal shall not escape the rage of the people stirred of zeale in seing howe abhominably by them they haue of long time ben de-reined, & God dishonored. All suche as be of the house and kinred, of the kind & conditi-
ons of Achab & Iesabell, in getting unrighteous possessions, in shedding innocent blood, in vsing and maynteyning idolatrie, shall seele zelous Iehu, executing wrath and vengeance of God vpon them, vnto the third and fourth generation of them. The
suche as Peter that befoze a woman was afrayde to confesse Chziste, be so recou-
red and encouraged by Gods spirite, that boldly they wil charge the chiefe rulers, the high Priestes, and all the people, euen to
their

From Danger of sinne.

their faces that they haue forsaken and condemned the Gospell of Chryste, whiche is the power of God vnto saluation of all that do beleue, and required & taken the masse whiche is the authoꝝ and maker of sedition & murder of mens soules, then shal ye heare and see that there is no way to escape the wꝛath and vengeance of God, but by fleeing now from this frowarde and peruerse generation, vnto that sauing health whiche God in Chryste, by the light & ministerie of the Gospel doth shew, send & offer to you.

Wherefoꝛe now when as God doth shew vnto you the abhominacion of desolation standing in the holie place. When as hee dothe giue you warning of vengeance that is coꝛning: flee from ignorance vnto knowledge, fro vice vnto vertue, & from worldlinesse vnto godlinesse, and loke not backe at the losse of any thing, as the wife of Lot did, and was turned into a salt piller: nor loke not asidꝛ at any terrible stormes and raging waues, which might cause you like vnto Peter to faine for feare and sinke in worldely wꝛetchednesse, as in the water: but set your eyes and your heartes wholly vpon the pꝛomis and pꝛouision of God, as

The right way

Abraham did, so shall ye be strong in faith, and take and keepe the right way eue vnto the ende. For thou shalt see, finde and feele in leauing or losing any thing, to take and beare the crosse of Christ, manifold recompence heere, and in the worlde to come lyfe everlasting: and paynful death vpon earth, speedy passage vnto the ioyes of heauen: in close prison and bonds of the body, libertie of conscience to solace the minde in heauenly meditation, and in expulsion or fleeing from kindred and countrie, entrance into a christen congregation, garnished with all godlinesse belonging vnto Christes kingdome. And for the loue and desire to see and enioy the restitution and aduancement of this kingdome rather than of any worldly wealth, vaine glory, or tyrannous emperie, do not worke or wish vengeance vnto other, least that it fall vpon your selues, or else least that of Christ your earnest zeles be reprobued, for that ye do not well knowe your owne minde and spirite: but lamentably looking vpon the scattered flocke, crie and cal vnto the father of mercie and pitie, that as the Lorde of the harvest, he woulde send forth labourers, faithful pastoꝝ, godlie

From Danger of sinne.

lie preachers to gather, keepe and see the
electe people, lambes and chilozen of God,
in the holie Church, kingdome and inheri-
taunce of Chzist.

A meditation vppon the
Lords prayer.



Vr Father which art in heauen.

We gloziously formed vnto the
Image of thy diuine Maiestie, created by
thy gracious goodnes vnto highest honour,
howe be it by our owne sinfulness dyssig-
ured with vilenesse deseruing damnacion,
and yet by Chzistes death redeemed and re-
stozed vnto grace to be citizens with saints
of the familie of God: Nowe altogether in
chzisten vnitie, as members of one bodie,
we pray, desire, and trust to obtayne of thee
our heauenly father, according vnto thy
gracious goodnesse, mightie power, and
faythfull promise, vnto vs that aske, abun-
dance of thy grace.

That thy name may be halovved.

That thy diuine power and glozious

A.y.

maies

The right way

maiestie, may bee certainly known and reuerently honoured. That the heartes of vs men by thy worde and prayer may be sanctified from al sinne and vanitie, so that we with all that we haue seruing thee in holinesse and righteousness, may so shine afore men vpon earthe, that they thereby may be occasion to honour thee our father which arte in heauen.

Thy kingdome come.

Thy worde bee so fruitfully preached amongst vs thy people, that we may be thoroughly instructed and taught to brydle our sensuall appetites by naturall reason, and to submit our wits and reasons vnto a good godlie spirit, and to trie our spirites by the true Scriptures. So that within vs may raigne the kingdome of God which is neither meate nor drink, whiche is neither superstitious ceremonies, voluptuous pleasures, nor vayne glorie, but righteousness, peace, and comforte in the holie ghost, by the which we nowe tast of thy heauenly ioyes may be made from henceforth wearie of all worldly vanities, continually looking and praying for the appearance and comming

From Danger of sinne.

comming of thy eternall and euertlasting
kingdome.

Thy vwill bee done in earth as it is in
heauen.

In heauen the Angels of reuerent loue
do thy will and commandement, with co-
fortable courage and ioyfull pleasure. In
hell the wicked spirits through malice and
enuie, repining and grudging, doe torment
and bere them selues whatsoener they bee
doing. And vpon earth men being subiecte
vnto sinne, do think it a labour, and payne,
to be occupied in any thing that is good and
godlie. Wherefoze we pray that the grace
of thy heauenly spirit, may so worke in our
earthly bodies, that we beyng deliuered
from sinne and vanitie, may freely delight
and take pleasure to do thy will and com-
mandement, beyng declared by thy worde
to vs men vpon earth, as thy glorious An-
gels do which be in heauen.

Giue vs this day our dayly bread.

We hauing great neede, not able of our
selues to deserue any thing, beseeche thee of
thy fatherly goodnesse to giue freely vnto all

Thy.

vs in

The right way

maiestie, may bee certainly known and reuerently honoured. That the heartes of vs men by thy worde and prayer may be sanctified from al sinne and vanitie, so that we with all that we haue seruing thee in holinesse and righteousness, may so shine afoze men vppon earthe, that they thereby may be occasion to honour thee our father which arte in heauen.

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and take pleasure to do thy will and com-
maundement, being declared by thy worde
to vs men vpon earth, as thy glorious An-
gels do which be in heauen.

Giue vs this day our dayly bread.

We hauing great neede, not able of our
selues to deserue any thing, beseeche thee of
thy fatherly goodnesse to giue freely vnto all
I.ij. vs in

2000 The right way

vs in generall: So that none bee hurt nor hindered leuerally, this day when as we are constrained by present neede, not craftily craving for vaine care against to morrowe, our dayly bread, our dayly and necessary food and reliefe both bodily and ghostly. And especially so, that the spirituall food of Christes fleshe and his bloude, by dayly preaching of the Gospell, and administration of the Sacramentes, may replenish our hearts and mindes, with continuall remembrance of Christes death, and his passion, dayly to bee used for necessary and spirituall consolation.

Forgiue vs our trespasses as we forgiue them that trespass against vs.

Giue vnto vs that feeling our owne sinfulness, to neede, and desire thy merciful forgiveness of our fautes and trespasses, which we haue committed against thee, so that we freely forgiving all other that haue offended vs in any thing whatsoener it be, may bee sure that mercy springing in thee, hath proceeded vnto vs, and being graciously offered of thee, hath bene thankfully receyued of vs, and being charitably used of

From Danger of sinne.

of vs towardes other, shall most certainly be confirmed and enlarged of thee towardes vs: So that by free mercie springing and proceeding from thee, all faultes may be freely forgiven: even as those which other haue committed agaynste vs, so likewise those which we haue done agaynste thee.

And lead vs not into temptation.

Suffer not (he diuell by the abuse of thy benefites, to leade vs captiues into deceptfull and damnable temptation, drawing vs by daintie meats vnto greedy gluttony, by money and riches, vnto insatiable covetousnesse, and by welth and prosperitie, vnto pride and vaine glory, and by all thy godly gracious giftes, vnto every diuelishe abominable sinne.

But deliuer vs from euill.

Deliuer our goodes from abuse, our bodies from corruption, our soules from damnation: deliuer vs by Christ Iesu, from the bondage of sinne, vnto the liberty of the Gospell, so that from all daunger of diuelishe temptation, traying and enteyning men towardes damnation, we may be deliuered

The right way

lived to serve the in holynesse and righteounesse al the days of our life, with most certayne and sure hope of everlasting salvation through Christ Jesu, in whome our hope and thy promise is most certayne, that is to say, Amen.

Your tyme is shorte, your dangers bee greate: you are yvell vvarned by Gods vword vwritten. Mark. xij. *Take heede, watche, and praye.*

Take heede that your hearts and myndes bee not made heatie, harde and dull, vwith meates and drinckes, vaine pleasures or worldly cares.

VVatch with diligence to doo youre owne duties in desirous looking for Christes coming.

Pray, that yee may escape all dangers and stande in grace and favour afore the face of Christ, at his coming.

APOCAL. 18.

Behold I come soone.

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